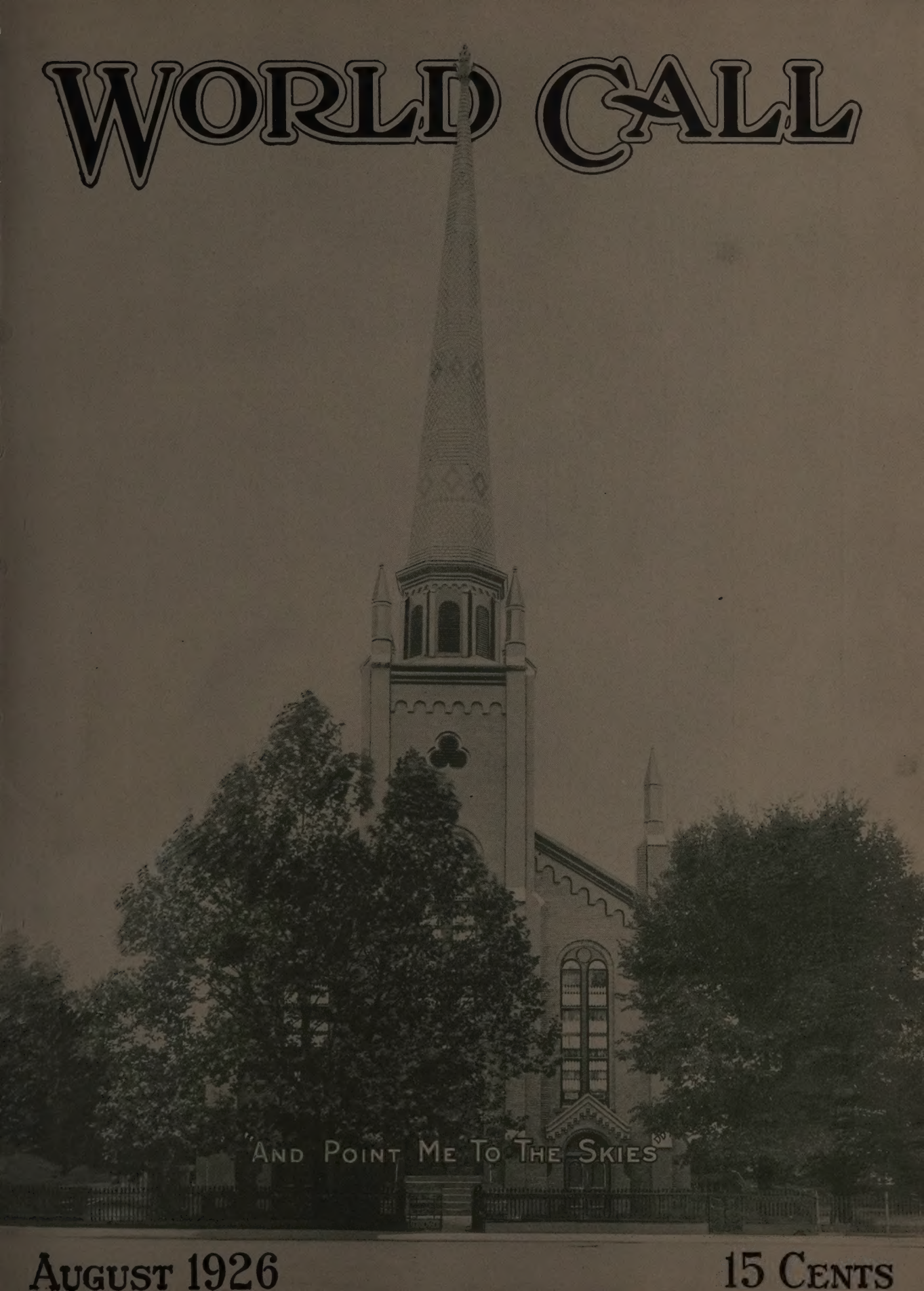


WORLD CALL



"AND POINT ME TO THE SKIES"

AUGUST 1926

15 CENTS

Where the Church Comes In



RIGHT where the handclasp's a little
stronger,
Right where the smile dwells a little
longer,
That's where the church comes in.
There's where the sun is a little brighter,
Folks treat each other a little whiter,
And the bonds of home are a wee bit tighter.
That's where the church comes in.

Over its steeple the skies seem bluer,
Friendship within it a little truer,
For that's where the church comes in.
There's a breath from God like a fresh breeze
blowing,
There's a stream of happiness, banks o'erflowing,
And the richest reaping from patient sowing,—
That's where the church comes in.

When children's lives are in the making,
Or someone's heart with grief is aching,
That's where the church comes in.
Where there's more of singing and less of sighing,
Where there's more of giving and less of buying,
And the strong to help the weak are trying,
That's where the church comes in.

—T. H. WOODWARD in
The Congregationalist.

Spires

Spires may not be fundamentally necessary to modern church architecture but, quite frankly, we believe the Petersburg, Virginia, church, which adorns our cover page, is an object that simply breathes inspiration; especially when accompanied by Eleanor C. Koenig's singing lines:

Across a lonely country space,
Above a hill's uplifted face,
Outdistancing the tallest tree,
Spires speak their message poignantly.

Above the city's crowded mart,
Above the city's restless heart,
Spires rise like prophets in the sun,
Like shrouded saints when day is done.

Of wood, of iron, and of stone,
Of molds that bygone centuries own,
Of studied architectural fame,
Of traceried wealth, of modest frame—

It matters not—in rapt accord,
Spires point their fingers; their reward
Is when some heart athirst for prayer,
Looks up and finds an answer there.

The Commission to the Orient

The report of the Commission to the Orient is given in full in this issue on page 33. The situation in the Philippines, China and Japan that has been disturbing our brotherhood was given the closest study by the Commission and its findings should be read and digested by every loyal Disciple of Christ.

First 100% Church

The Forney Church, Forney, Texas, has the distinction of being the first church enrolled in the special WORLD CALL campaign to become 100% for WORLD CALL. C. E. Chambers, pastor, reports every family in this church and its auxiliaries as being subscribers to WORLD CALL, thus attaining this high goal for themselves.

The work of the campaign in the Forney Church has been superintended by Mrs. George Riter, chairman of the WORLD CALL Committee. We are proud of this church and the admirable spirit expressed in their determination and zeal for the cause. Many other churches are industriously working on the plan and we are anxious to have the next report. Will it be yours?

Mrs. Moore Dies

As we are going to press word comes of the death of Mrs. Eda T. Moore on June 27 at her home in Tarkio, Missouri. She had been ill scarcely two months with pernicious anemia. Mrs. Moore was well known in our brotherhood, particularly among the women's missionary societies. She served as president of the Kansas state society, as a regional worker in the northeast district, and for several months was in the auxiliary department at the headquarters office in St. Louis. Her loss will be keenly felt.

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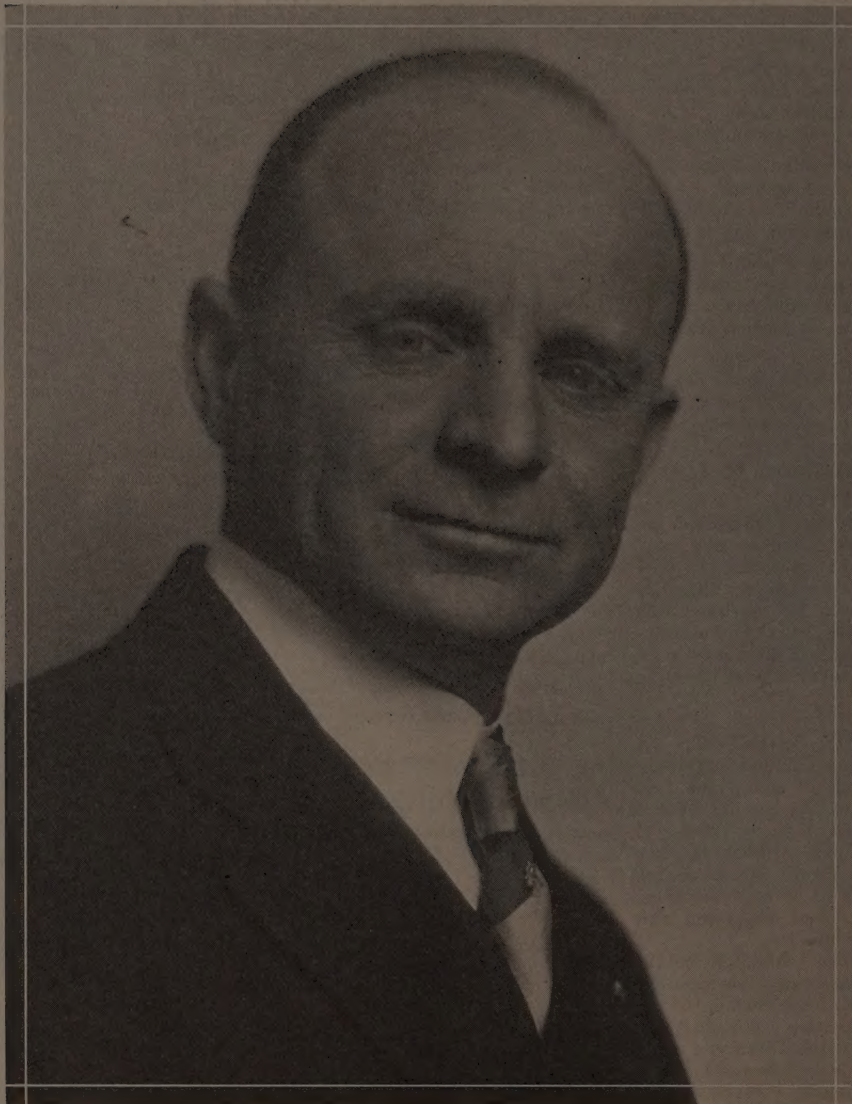
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John Henry Booth

The new head of the department of church erection of the United Christian Missionary Society, succeeding the late George W. Muckley

A keen business man, a brilliant orator and a consecrated Christian, Mr. Booth is peculiarly qualified to lead in the expanding and increasingly important work of building churches for the Disciples of Christ



The spirit that builds churches. East End Christian Church, Memphis, (temporary structure) built in a day, labor and material contributed by members and friends

Volume VIII

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Number 8

Both—and

THE prevailing message of the gospel is a challenge to courage rather than to cupidity—"If any man would come after me, let him deny himself, and take up his cross, and follow me." And yet, of those who had fully committed themselves and had proved the sincerity of their faith, Christ declared, "He shall receive a hundred-fold now in this time,****and in the world to come eternal life."

The church erection appeal is to Christians, and it is always a "both—and" appeal. With what quick discernment George W. Muckley saw this, and with what splendid emphasis he kept the truth before the Disciples of Christ throughout his long service, not merely in behalf of the homeless church but most of all in the interest of the whole Kingdom of God. The soundness of his preaching is manifest today in the threefold ways which he promised from the first: twenty-five hundred well-housed congregations, thousands of souls won to Christ annually, both in these churches and through their missionary work all around the world, and two and a half million dollars in the fund, continuing its beneficent service to the end of time.

Now that the work has proved such an unqualified success, and especially since the ringing voice of Muckley is heard no more in our assemblies, there will be a temptation to look upon the task as forever completed. On the contrary we need to realize that both the necessities and the opportunities are greater than ever before.

Even if the buildings of a quarter-century ago were adequate for the church of today they would cost twice as much as they did then. This would require the doubling of the loan fund, if we were merely to maintain our pace. The revival of evangelism, however, under Jesse Bader's flaming enthusiasm and with the better coordination of our forces and the better education of our ministers, requires more new church buildings than ever.

All of these considerations should irresistibly move every member of every church to so increase his missionary contributions that the United Christian Missionary Society may enlarge its work in this field of service to the brotherhood. And this challenge calls both for regular contributions and for annuity gifts and bequests. Annuitants have been so highly pleased with the "both—and" principle in the operation of money put into this fund that they have taken out five, ten, twenty bonds in succession. They get both a good return on their money as long as they live and absolute safety; they both enjoy the income in full and have the satisfaction of seeing the principal helping churches to build; they both see the good done by their money while they live and know that it will continue in the same righteous service forever.

THAT both-now-and-forever aspect of the church erection loan fund cannot fail to impress men and women who are making their wills. Robert H. Stockton, for instance, never reached the place in life where he could see his way clear to make a considerable contribution to the general church erection fund—he was doing so much for individual congregations, for one thing—but every time he wrote his will he put this fund in for a third or a fifth of his entire estate, and now some four hundred thousand dollars of his money will continue to eternity helping to build churches to the glory of God and the blessing of humanity!

Wherefore, magnify church erection: both in the combined offering for church erection and home missions the first Sunday in September and in the missionary budget, both by annuities and by bequests, both for local needs and for missionary service, both to meet immediate opportunities and to serve perpetual ends, both to facilitate preaching and to encourage teaching, both to enhance worship and to strengthen fellowship!

When a Church Builds a House

By HENRY EDWARD TRALLE

WHEN a church builds a house, it should build wisely; and, in order to do this, it must secure expert assistance. There are seven reasons:

1. Building Economically

No amount of money expended for a church building, however large the amount may be, is wasted if the church builds wisely. On the other hand, no building that is built unwisely can be economical, however small its cost.

If a church is to build wisely, and therefore economically, the very first thing it must do is to expend a few hundred dollars or a few thousand dollars, according to the size of the project, in securing the best available expert assistance. The adviser will earn his fee multiplied many times if the church will employ him and trust him, and then confer with him from the inception of plans to the completion of its structure.

One of these advisers saved a church one hundred thousand dollars in actual money, and at the same time helped the church to obtain a far better solution of its building problem. Before the adviser was called in, a local architect had developed three sets of plans, all of which involved the remodeling of a portion of the existing stone building, the estimated cost of the least expensive of the three plans being two hundred thousand dollars. The adviser was able to show the committee and the architect how the church could build an educational unit on available lot-space, with better facilities than those contemplated in any plans already developed, and at a total cost of only one hundred thousand dollars. The resulting structure was a source of gratification to all concerned. The adviser's fee was five hundred dollars and traveling expenses.

In another case the adviser saved the church twenty thousand dollars with one suggestion. The church had purchased an old public school building which it had been using for several years for worship and for its school. The adviser suggested that, instead of demolishing this building, as was contemplated, it be removed to another part of the church lot and utilized in connection with the new building. This was done with a satisfactory result.

Dr. Tralle is widely known as a specialist in religious education. Dean Walter S. Athearn, of Boston University, says: "Dr. Henry Edward Tralle has rendered a unique and invaluable service to the cause of religious education, as schoolmaster, author and educational lecturer. He has the ability of popularizing his subject without losing scientific accuracy. He is forward-looking, without being radical. His grasp of the fundamental values in the Christian religion, and his ability to inspire as well as to inform, have given him a most conspicuous place among the leaders in the field of religious education."

Dr. Tralle's more recent books are "Psychology of Leadership," "Dynamics of Teaching," and "Story Telling Lessons." Five years ago, he collaborated with a New York architect in the writing of "Planning Church Buildings," which has become the leading book on this subject. And now these authors have written a new book to be entitled "Building for Religious Education."

A church in a small town, after having plans developed by a local architect, called in an expert adviser who suggested changes in the plans that resulted in a remodeling, with additions embodying more adequate facilities, at a saving of four thousand dollars, the total expenditure being only twenty-five thousand dollars.

Sometimes the employment of an expert adviser by a church means the expenditure of a larger amount of money than was contemplated, because the church is led to build with greater faith; but such procedure is in the interest of a genuine economy, for the resulting building attracts intelligence and wealth, and enables the organization to render a service to the community that otherwise would not have been possible.

2. Building Uniquely

It used to be, sometimes, that a church contemplating a new building would send a committee out to inspect some church buildings that were supposed to be among the best; and, when this committee had reported, the church would proceed with unwise imitation to build a copy of a mistake or a composite of errors.

But today no church would be guilty of such foolish procedure, unless it should deliberately desire to advertise itself as being wholly without Christian intelligence; for it is now recognized among our leaders in this field everywhere that each new church building must be a unique structure, differing in important respects from other church buildings. When two church buildings are alike, then one or the other is wrong, and likely both.

Every new church-building project constitutes a distinctive, difficult problem requiring expert study and handling that will take into account the size and shape and the slope of the church lot, the character of the buildings around it, the nature of the community and the characteristics and proportions of the church's individual program.

The enlarging program of the church in general makes the problem of the local church the more complex and difficult, and places its solution be-

yond the reach of the pastor, who at his best is a general practitioner in the cure of souls, and not a specialist in the planning of church buildings, and certainly beyond the reach of the members of any official board, who cannot be supposed to possess the prerequisite general experience and the necessary technical skill.

The church building of today is not a single-unit structure, providing merely for preaching and worship, but a three-unit building, providing for the threefold functioning of the church organization, namely, (1) for preaching and worship, (2) for fellowship and recreation, and (3) for religious education, which also includes worship. To state the fact in another way, the church building of our day offers facilities for a ministry of inspiration, a ministry of recreation and a ministry of education, all three ministries centering in a ministry of practical service.

3. Building Significantly

The first thing an expert adviser does in assisting a church with its building, is to help it, through its committee, to make a survey of the situation and to build a program around which plans may be developed, so that the church may have a building in which it can function adequately. The building then will be expressive of the life of the church, and will have true Christian significance.

In building a program and developing a plan, due account will be taken of the remarkable changes that have been taking place in church building. These changes in church building have as their basis the growing conviction that the church, in this industrial and complex age, needs to lay hold of the social and recreational life of the individual and the community and to Christianize it, and that it must develop a program of religious education which can put the Christian dynamic into the whole unitary process of education, if it is to maintain its place of leadership and power, and steam the tide of crass materialism and pagan civilization.

If the church is to maintain an adequate school of religious education, it is felt that the Bible school must become a church school, with week-day sessions as well as Sunday sessions, and that this school must be housed as a real school, with full school equipment.

Both our new psychology and our new pedagogy take the emphasis away from the ungraded "exercises" of the large single group, and place it upon the graded handling of smaller groups in departments and classes. This implies an assembly room for each department and a classroom for each class, every room being a complete room with permanent, plastered partitions and single, hinged door.

4. Building Proportionately

In the building of a church program around which the plans for a new building may be drawn, it is important to maintain proper proportions, and not to allow any one function of the church to suffer on account of lack of proportionate provision.

The expert adviser can assist the church by bringing to bear upon the local problem the light of general experience in determining the proportions of the various units in its proposed new building, so as to prevent it, for instance, from building an over-large auditorium for exceptional occasions at the expense of its recreational and educational facilities.

In building an educational program with a view to planning a new church building, and in apportioning spaces to the various departments, it is advisable to take into consideration the present proportions and prospects in the light of general experience. It might not be wise to build in accordance with the present proportions in a given school, as these can be changed with improved facilities.



Dr. Henry Edward Tralle

5. Building Adequately

Money should be the last consideration in connection with a building project. A church should never ask, "How much money have we?" but rather, "What do we need?"

Let a church employ an expert adviser to assist it in building a program and planning a building to house the program; let it employ a competent architect with the advice of the adviser; let it have drawn, by its adviser and architect, tentative sketch floor plans, showing the needed facilities, and a perspective, showing how the whole will appear when completed; let it have printed an attractive circular, showing these floor plans and perspective; and let it, with the

circulars and with talks and sermons and newspaper publicity, educate its constituency into an enthusiastic acceptance and appreciation of the proposed building program.

Then, and not until then, let money be mentioned. Let the church, through its committee, develop a financial plan and launch a money raising campaign. The members of the church and congregation, and of the community, have now visualized the new building, and they know what it is to which they are asked to contribute. The needed funds can be raised in this way, if they can be raised at all.

If it is found to be impossible, even with this method of procedure, to raise a sufficient amount of money to justify the church in proceeding at once to erect the complete building, then it should erect only such portions of it as it is able to finance; but, in any case, the whole should be planned from the beginning. There is an abundance of experience to justify this suggestion.

6. Building Beautifully

Not only should it be impossible to mistake a church building for a library, a bank, a hotel, a garage or a public school building, but this building should compel attention and command respect. It should be characterized by dignity, simplicity and beauty; and it should be wholly expressive of the high spiritual values of individual and community life. The problem is not so simple a thing as the mere choice between the Gothic and the Colonial styles of architecture, for either may be made ugly and inappropriate. The problem is far more complex and difficult, and, for a small church as well as a large one, it requires expert handling.

7. Building Cooperatively

No church has a moral right to build what a few individuals in the local organization think they want, without taking into consideration the composite wisdom of the brotherhood of which it is a part, and the general experience of all the denominations, all of which wisdom and experience are available to any church.

There are two classes of specialists today who have made a thoroughgoing study of the whole church building situation, who are familiar with

the more recent educational theory and practice, who have had wide experience in planning church buildings that include adequate educational and recreational facilities, and who are competent, therefore, to render expert service to church committees that desire to build wisely, in the light of the best experience. On the one hand, there are specialists in religious education; and, on the other hand, there are specialists in church architecture. Some of these latter specialists are connected with bureaus of architecture, established in order to render a specialized service to their constituencies. These bureaus of architecture are rendering an inestimable service.

The writer cannot refrain, in this connection, from saying a sincere, cordial word of appreciation of A. F. Wickes, A. I. A., advisory architect, and the bureau of architecture of the departments of church erection and religious education of the United Christian Missionary Society. We have come to have a very high regard for Mr. Wickes' fine qualities of Christian manhood and his exceptional abilities as a trained architect; and this estimate has been strengthened every time we have met in conferences with the leaders in the field of church architecture, where church building problems have been under consideration.

As one whose contacts with its leaders and churches have given him a real appreciation of the brotherhood's life and activities, this writer makes bold to say that every church of the Disciples of Christ that has in contemplation the erection of a church building should avail itself to the fullest extent of the services of this bureau of architecture and its able representative.

To the larger churches especially, he would like also to commend the action of a certain influential church which, six years ago, called into consultation, at the very beginning of its planning for a new church building, two heads of bureaus of architecture and an educational specialist. The three of us were able, of course, to assist the church in securing a better building result than could have been obtained in any other way. It ought not to be surprising that this church now has one of the finest church buildings in all the land, with a beautiful auditorium and with exceptional facilities for its educational and recreational programs.

THE BIG QUESTION

To pledge or not to pledge—that is the question.
Whether 'tis nobler in a man to gather
The church's blessings free and leave the others
To foot the bills and spread the Gospel Tidings,
Or to take a pen, to sign a pledge that's duplex
And share the cost. To write—to sign—to pledge.
To pledge—perchance to pay! Ay, there's the rub;
For in six months I may have lowered salary,
Crops may fail or bad investments swat me.

And then, besides, the increased cost of living,
Must give me pause; then too, there's the respect
I owe myself to run a costly motor;
The dues of lodges, the children off to college!
Why not content myself with casual giving
On pleasant Sundays when I journey churchward
And not commit myself to certain moneys?
Why not? Because I do not propose to be a slacker!
—Advent Christian Missions

When Two-and-a-half Million is not Enough

By JOHN H. BOOTH

THE greatest church building period in the history of the Disciples of Christ is now in progress.

By the splendid cooperation and aid of the state and district secretaries the department of church erection has made a survey of our brotherhood's building program. During the last fiscal year, according to the information given, our brotherhood has built 289 churches at a cost of \$8,033,-405.00. The survey also shows that there are now under construction or will be started during the coming year 243 churches at an approximate cost of \$10,695,700.00.

No doubt one of the reasons for the unusual building activity of the church is the fact that our entire national life is astir with the building spirit. The church cannot stand still while all life about it goes forward. It has caught the spirit of the age and is saying, "Let us build." However, there are some very definite reasons to be found in the life of our brotherhood for this tremendous demand for new buildings. One is our evangelism. Never in our history as a communion have as many people been brought into our churches as in the past two years. Scores of churches have built to care for the increase of membership. Another thing that has created a demand for new buildings is the emphasis our people are now placing upon the teaching program of the church. There is no religious body in Christendom more active in the field of religious education than the Disciples of Christ. The program of religious education has been carried on so persistently and efficiently for the past decade and more, that practically the last little church in the brotherhood realizes how inadequate is an old-fashioned church building in meeting the needs of a modern program of religious education. Still another motive back of our building program is the spiritual growth of our people. With spiritual growth come tastes more refined, a greater desire for and a keener appreciation of things beautiful.

Permanent progress is made in any enterprise by continually pushing a double-headed program. One part of the program must interest itself with methods and problems of growth while the other must give its attention to methods and problems of conservation. This has been the method followed by the Disciples of Christ. However, from the standpoint of our organized activities our two-fold program has not been well balanced. There are on the one hand more organizations, using

scores of men and women and vast sums of money, pushing the lines of growth by evangelism, than there are on the other hand working on the problem of conservation by acquiring properties and constructing buildings. There are almost as many state and provincial missionary societies as there are states of the Union and provinces of Canada. There are also, in a great many of the larger cities, city mission boards. The chief purpose of all these boards, as also that of the department of evangelism of the United Society, is to evangelize, to revive old churches and organize new ones. On the side of our program of expansion and growth there are nearly one hundred different organizations, while on the side of our program of conservation there is only one agency in our entire brotherhood to which churches can look for aid in building, and that agency is the department of church erection of the United Christian Missionary Society.

In the thirty-seven years of its history, excepting a few years during the war, the department of church erection with its building program has never been able, for lack of funds, to keep pace with the evangelizing agencies.

DURING the past year, of the 285 churches built throughout the brotherhood at a cost of nearly \$8,000,000.00, the department of church erection was able to assist only 55 churches with loans totaling \$461,600. During the past year the number of churches to which loans have been granted but not yet closed is 80. These granted but not yet closed loans total \$757,900. During the same period 129 other churches have applied for loans totaling over one million dollars. These applications have yet to be presented to the department of church erection. In order to close the loans granted and to take care of a reasonable number of the 129 churches now applying for aid, the department during the current year will have to borrow very heavily because its own permanent funds will not meet the demands.

The two and one-half million dollars, now in the permanent loan funds of the society, is not enough. This amount should be doubled at once. Unless this can be done hundreds of churches desiring to build, but needing the help of the department of church erection, will have to continue to worship and work in old and inadequately equipped buildings. If cities of the nation would take the interest in the building of churches such as McAlester, Oklahoma, has done, this critical church building situation would be greatly relieved.

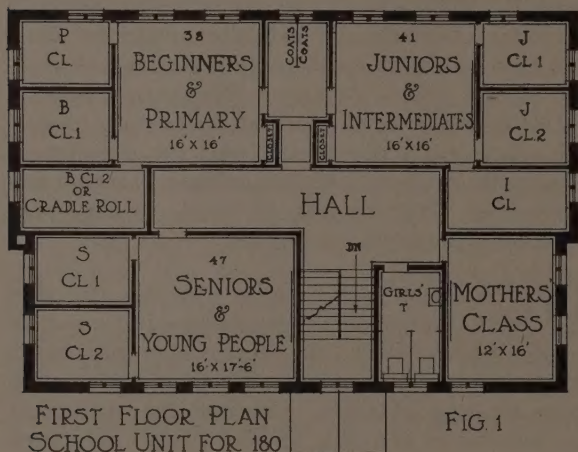
Planning the Bible School Building

"The first question is—not how much money do you think you can raise, but how large will your Bible school be in ten years.
We must look ahead that far"

By A. F. WICKES

THE recent convention of the International Council of Religious Education held in Birmingham aroused much interest in adequate buildings and proper equipment for religious education, so it is timely to discuss the fundamental principles underlying successful planning for the Bible school building of today.

The first question we always ask a building committee is not how much money do you think you can raise, but how large will your Bible school be in ten years. We must look ahead that far.



When we know how many to provide for, then the next step, after dividing the school into eight departments, is to discover the number of pupils in each departmental group and so determine floor area required.

In allocating the various groups it is desirable that the smallest children be placed on the first floor above grade and that stairs necessary to reach their department should be very easy. Such stairs should be enclosed in masonry walls and the stairs be constructed of fireproof material. It is not unreasonable to suggest that all floor construction should be non-combustible. We expect safety for our children in the public schools; we should not deny our children this same safety in the building the church erects for their training. The additional cost is not excessive.

It is customary to allow fifteen square feet per pupil, six square feet of which is set aside for the assembly room and the remaining nine square feet, (or more) for classrooms.

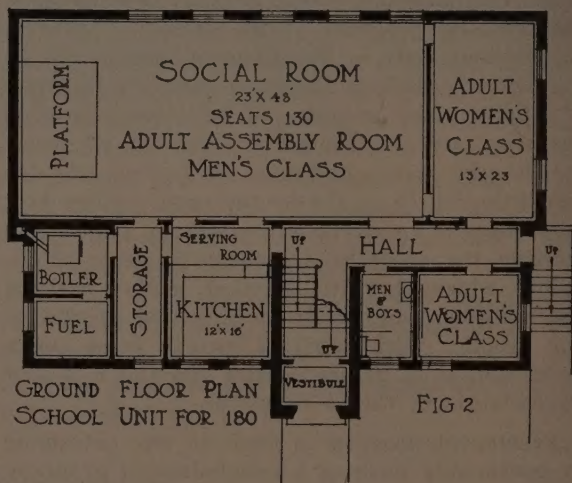
Cradle Roll Department

The Cradle Roll room is the nursery of the church and school. Its entrance should be close to the stairs and there should be a juvenile toilet nearby shared by the Beginners. The wraps of these little ones will be removed by the teachers in the Cradle Roll room and hung in a coat closet which may be located as a low cupboard in the side of the room. Ventilation is provided through grills. Cupboards for toys and supplies, with doors three feet high, could be placed at either side of this concealed coat closet. Panels of light green corkboard, 15" wide, 36" above floor, give ample space for pinning pictures and cut-outs, delightful and entertaining to children of this age.

Beginner's Department

A coat room convenient to the stairs should be provided for the Beginner's department, as many of these children will require personal attention with their wraps.

A rectangular room is the best proportion. Sufficient wall space should be provided for chalk-



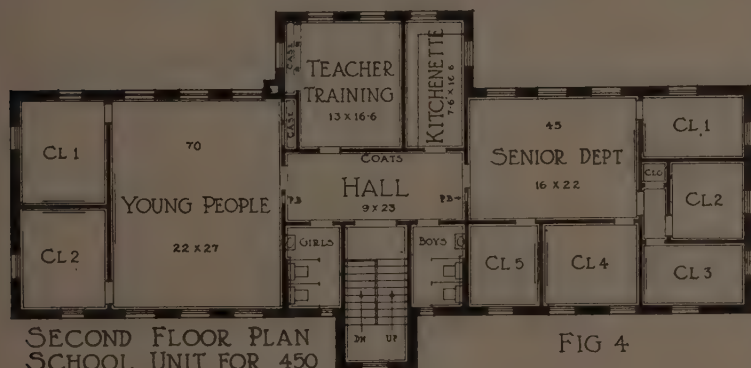
board (blackboard) and pictures, so that the group will not sit facing windows. The corkboard strip 18" wide and 3' 6" high for posting pictures should extend around the room. The chalkboard should be either of green slate or green surfaced board; 2' 9" high by 5' long seems ample for all purposes. Ample cupboard space

for minor equipment and supplies should open from the assembly room and be made convenient for the children's use. Keep this cupboard down to 3' 6" high so that it may be merged in the space of the corkboard and dado. The room is improved when we keep all objects within it down to the scale of the child occupying it. The window sills should be as low as 2' from the floor and the window heads not over 7' above the floor. A simple cove cornice of plaster or wood molding, painted a slightly darker shade than the walls, gives character to the room. The very small-size piano is quite the fine thing for the Beginner's department. Four carefully selected pictures provide about all the features that the wall should carry. Avoid hanging everything up that comes to hand. Keep the keynote of the room simple and delightful. Do not confuse the children by having too many things to



FIRST FLOOR PLAN
SCHOOL UNIT FOR 450

FIG 3



SECOND FLOOR PLAN
SCHOOL UNIT FOR 450

FIG 4

give attention to. Simplicity makes for orderliness.

Primary Department

The study of this department brings us to the study of the assembly rooms in general. The statements which follow will apply to the Primary, Junior, Intermediate and Senior departments.

There has been no question about the advisability of separate classrooms in the three last named departments. There has been doubt in the minds of some educators as to the value of separate classrooms for the children of the Primary department. It seems, however, that more and more they are being advocated and the writer is convinced that their use is both necessary and practical.

All departments should be provided with coat room space and con-

venient toilets. It is convenient to enter the coat room from the stair hall, dispose of coats and hats and enter the assembly room at the rear of the room so that the late comer does not disturb the entire group as when entering from the front.

The front of the room should have as much blank wall space as possible. It is most undesirable for a child to be obliged to sit facing windows. If classrooms are situated beyond the front end of the assembly room, the doors to them should be placed at the extreme right and left-hand corners of the assembly room so that at least 10' of wall is retained for focusing attention. This makes for an orderly department. The necessary, but unattractive chalkboard should be placed here, and be covered with folding panels on which pictures may be posted. A fine picture may be placed in the front of the room. Space should be allowed for proper setting of the superintendent's table and for chairs of those presiding. The Bible placed upon the table or reading stand becomes the center of interest. The small piano is recommended here.

You will note that in the accompanying sketches



THIRD FLOOR PLAN
SCHOOL UNIT FOR 450

FIG 5



every assembly room is located adjacent to an outside wall so it has direct light and ventilation. Likewise every classroom has outside exposure. Inner assembly rooms surrounded by classrooms are uninviting and poorly ventilated. It requires no more floor space to get direct light. As we analyze one of these departmental assembly rooms we discover a multitude of items that must be carefully considered. Everything visible in the room is important. There are floors, walls, ceilings, windows, decorative colors, chalkboards, poster strips, supply closets, heat units, draperies, lighting fixtures, tables, chairs, rugs, pictures, vases and flowers. A good assembly room is more than just a room.

A corkboard strip 22" wide and 4' 3" above floor should extend around the wall of the Primary department. The windows on the broad side of the room will give an abundance of daylight. Each classroom should have a small chalkboard at the end of the room nearest the door. This may be a simple framed unit fastened to the face of the wall as part of the equipment. Corkboard panels should be placed at either side of this chalkboard between the door and corner of the room. A supply closet should be provided for the many needs of this department. Provide solid wood-panel transoms 10" high over all classroom doors for ventilation. Doors to classroom need not be over 2' 6" wide by 6' 8" high. The top panel of the door measuring 20" by 24" should contain nine small panes of glass, all obscure except the center one which is left clear for unobtrusive yet effective observation. This detail should be

used in the doors of assembly rooms of all departments. The superintendent and visitors can see the work of the department without interfering in any way.

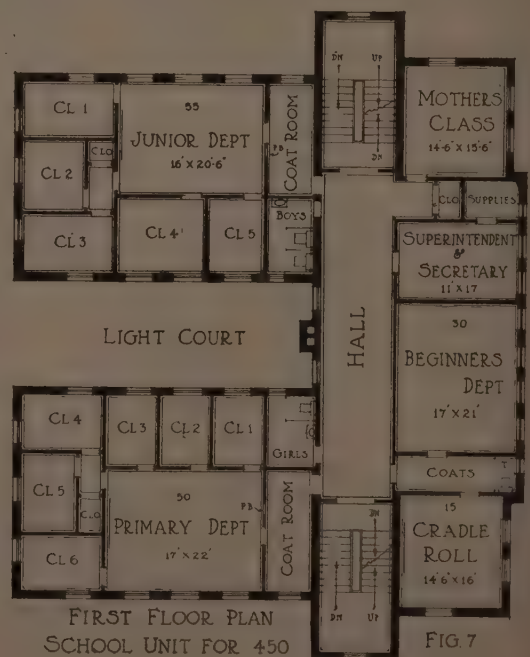
The question of decoration is reviewed elsewhere.

Junior Department

If any group must go to a top floor let it be the Juniors. They have an abundance of energy.

All that has been said in the previous paragraph about the assembly rooms and classrooms will apply here, with the exception that we would increase the width of the corkboard to 24" and bring the top of it 4' 10" above the floor. Provide a chalkboard 3'x6' placed at the front of the room, concealed with folding panels when not in use. A good sized closet for the storage of materials, maps, song books and the usual accumulation of material used on different occasions should be provided. No cupboards of any kind should project into either any classroom or assembly room. In the coat room it is not a bad idea to assign a hook to each Junior pupil and place the name above it. Suitable pictures will, of course, be selected for this room and a good piano provided and kept in tune. (If the Juniors and Intermediates meet on the same floor it is possible for them, as shown in one of the sketches, to share the same large coat room space, but separated by a screen.)

Intermediate department and Senior department assemblies are similar, except classrooms are slightly larger.

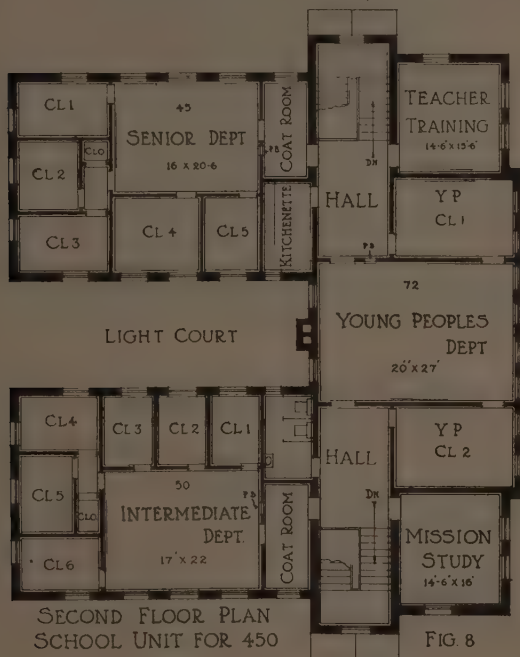


Young People's Department

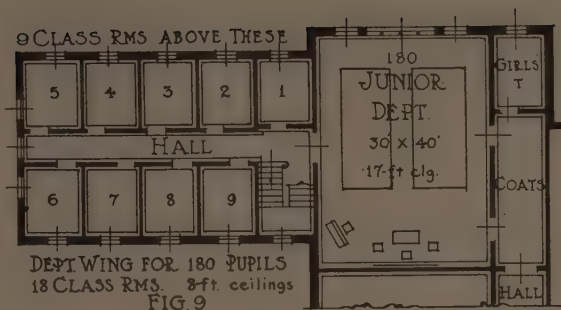
The assembly room for the young people should have every refinement of good proportion, equipment and furnishings. This room makes a very fine Christian Endeavor room. The social life of the young people can be centered here. Larger but fewer classrooms are required. The largest class of the group may remain in the assembly room for class session, all other classes retiring. The young people will feel favored to have a kitchenette located on the same floor.

Adult Department

If any group is obliged to meet below grade, let it be the adult. The social or community room makes a splendid place for the adult assembly.



The largest class may remain in this room for its class session, the other classes retire to separate classrooms. A kitchen and serving room should be located on this floor so that banquets may be served. This social room may be used by the school for the presentation of pageants. It is in no sense an assembly room for the entire school. If such assembly is desired occasionally let the place be the worship room. Special attention should be given to making the walls extending below grade waterproof. Do not excavate more than 2' 6" or 3'. All masonry walls should be firmed with wood strips so that a dead air space exists between the lath and plaster and the masonry walls. This will preserve the beautiful decorations that are to be applied



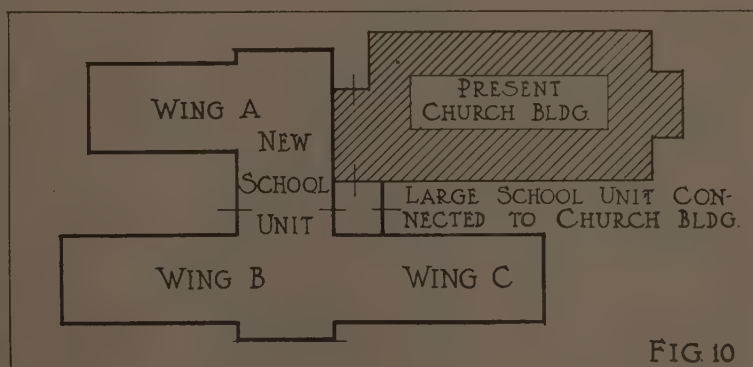
Lay wood floor over concrete floor in basement.

Decorations and Furnishings

In decorating the assembly and classroom, only the lightest, softest and most pleasant colors should be used. Strong colors either on walls or in pictures should be avoided. The ceilings should invariably be a very pale ivory tone so as to reflect all possible light. The wall color of any chosen tone should be a shade darker than the ceiling.

The woodwork throughout the building is preferably painted or enameled rather than stained and varnished. In this you can best carry out your decorative scheme. The woodwork should be painted a shade darker than the walls. The floors should be stained or painted a still darker harmonizing color. The floor is the foundation of the room. A barren wood floor, however, is unfriendly. Any room to be properly furnished must have a rug. In your own experience, whenever you have removed the rugs from the floor of your living room or bedroom the effect is tremendous. We do not realize how much they contribute in wholesomeness until we think of them in the light of our own home usage. I would suggest for the Cradle Roll room that a well-padded carpet covering the entire floor be used. Elsewhere rugs with liberal margins exposing wood floor are quite all right. Rugs should harmonize with the decorations of the room, but in the main be of a quiet, warm gray or taupe color.

The windows should have small panes of clear



glass. Simple drapes of light material and soft color should frame the window openings. Carefully chosen pictures, hung at proper height, should be provided. Supervision should be given by someone to see that all kinds of posters, out-of-date calendars, banners, announcements, and flags hung at distorted angles, are positively eliminated when they have served their use. As one steps into the average departmental Bible school assembly and surveys the various objects that litter the walls, one is not surprised at the lack of good attention and orderliness, because these things invite disorder and confusion. A supervisor of orderly arrangement would be entirely in order in every school. It is part of good housekeeping and should be part of the children's training. The chairs and tables of the classrooms should harmonize with the woodwork. A silver gray is a stock finish with some manufacturers and being of a neutral tone does harmonize with most colors. It is preferable, though, if the chairs and tables can be painted to match the woodwork of the room. Pottery vases and fresh flowers are necessary for completeness of decoration. Even the lighting fixtures, which may be very simple, might well carry parchment shades having some colorful decorative character. Let the radiators be low so as to come under the window sills and be centered under the window. The radiator should be painted the same color as the wall so that it is not prominent. Colors that may be successfully used in decorating walls and woodwork are pale green, sage green, coral, ivory, pale yellow, light orange, warm gray, putty color. The warm colors will be used in the rooms having northern and western exposure and cooler grays and greens in the south and east exposures. Avoid such colors as red, brown, buff and white. White woodwork is undesirable. It is too cold.

The name of each department should appear on the top of the entrance door. The assembly rooms should be decorated with different colors so that when the children are promoted from one department to the other a distinct difference is observed.

A drinking fountain should be located on each floor, selecting a size suited to the children.

A little feature called a pass box is found convenient if located in the wall between the assembly room and the coat room or corridor. It should be flush with both faces of the partition. The general secretary may distribute supplies to the different departments without entering the room or he can take from it the collection envelope. Supplies can be taken from the box on the assembly room side at the close of the class

session. It should have one or two vertical compartments. It need not be over 16" square.

The Building Plan

Usually a square shaped building does not lend itself for good planning. There is apt to be much dark area in the center. However, it sometimes happens that available ground adjacent to a present church building is square in shape and additional space cannot be secured easily. Figure 1 and 2 illustrate such a small educational building suited to a school of 150 to 200 which contains on the ground floor a fine social room to be used as the adult assembly. This provides a very compact arrangement. Every room has outside exposure.

A "U" shaped building occupying a square plot of ground is indicated in figures 3, 4 and 5 accommodating a school of 500. The assembly rooms are as previously described.

Another plan is one long and narrow. Such a building could nicely parallel the present church building on a wide, short lot. This type is illustrated in figures 6, 7 and 8, proportioned for a school of 450. The adults would meet in rooms of the church building. In this plan the unit arrangement for each department is similar to the ones described.

If you are providing for a school of 1,500, a different arrangement of classrooms would prevail with an increased size of the assembly room and ceiling height. Figure 9 would illustrate such a unit which could be either used for the Primary, Juniors, Intermediates or Seniors by adjustments of classrooms. An assembly room containing as many as 150 to 180 pupils would require a high ceiling. This would permit two tiers of low story classrooms extended in a wing. The older classes would take the stairway and ascend to the upper tier of classrooms. If you are providing for a group half that size, the lower tier of classrooms will be sufficient and the ceiling height of assembly would necessarily be much lower.

Figure 10 illustrates a Bible school addition to a present church building where there was space both at the side and the rear. For a large school the application of the wing unit, figure 9, is indicated at A and B. The second floor would contain similar arrangements, while wing C would accommodate the Beginner's department, the Cradle Roll and the Mothers' Room on the first floor and the young people above it on the second. Ample entrances should be provided.

The Bureau of Architecture is ready to help you in your school planning problems in an advisory capacity. We cooperate with any capable architect whom the church employs.

Swift-Yet Permanent

A church building with a message

By W. A. ANDERSON



"Enter his gates with thanksgiving—"

MY familiarity with the manner of growth of churches, gained through ten years' service as secretary of the joint board of Christian churches of that strong-hold of Disciples, Kansas City, has been more or less intimate, yet there are but few new churches that seem to have the features connected with the organization and growth of the Kingshighway Christian Church of Shreveport. Usually there is first a Bible school, then after a time a church organization, and finally, in due course of time, a building is begun. Yet here is a church organization that sprang, full panoplied, into being almost at once. It was almost too good to be true. Nevertheless there it was; believe it or not. Here, too, my relationship was that of secretary of the "joint board," and since the latter was more or less nebulous, we called it the "city missions committee." There is no doubt about that committee having "the vision," so necessary to the proper development of any field. Having called A. Preston Gray, whom, in the providence of God, we were led to invite to come and view the opportunity, a little group seceded from the old Central Church, at that time led by our beloved pastor and founder of the work in Shreveport, Claude L. Jones. Then the unusual event took place of the founding of a new church, the organizing of an official board, and the adoption of a budget of no less a sum than ten

thousand dollars for the first year, all at the same time. Under the wise leadership of the chairman of the board, J. D. Eubank, the work took on tremendous momentum from the start. The choice of Preston Gray as pastor was most fortunate.

Well do I recall a remark of T. P. Haley when he said: "Brethren, we are but one church, here in Kansas City, worshipping for convenience in different parts of the city." This is the spirit that builds churches. Vision, and added to that a preacher who kept the vision alive; and a congregation that refused to be discouraged whatever obstacle arose, has furnished the brotherhood with an example in church building that is well worth emulating.

The building just completed is the church unit, or worship room, and is so located that the future extension can be added at the east transept without any changes. The necessities of this building demanded a seating capacity of seven hundred and fifty, chancel and choir arrangement based on the simple New Testament requirements of the Church of Christ.

Symbolical suggestion is carried out in the general design of the church by arranging the plan in the form of the Christian cross. The demands of the plan and the selection of natural brick throughout the interior and exterior, as the structural and finishing building material, suggested the type of Romanesque architecture, which was developed in Lombardy in the twelfth and thirteenth centuries. The architecture of the church is not copied from any ancient example, but is suggestive of such fine examples of Romanesque style as the Cathedral of Zeno at Verona, and the well known brick church at Pavia.

The architects have successfully carried out the style in every detail of construction, in the interior as well as the exterior. This was not limited to the actual building, but is noticeable in the design of the pews, lighting fixtures, baptistry and chancel furniture, all of which were designed especially for this church. The success of the interior is to be noted at once upon entering the building. The visitor is struck with the mystic play of light and the bold use of color which add to the spirit of reverence embodied in the design of the church.

The main entrance faces Kingshighway, and leads directly to the narthex. There are two side entrances near the front leading to the vestibules and thence to the narthex. From here one may enter directly into the auditorium or ascend the vaulted stairs to the balcony.

An interesting feature in the construction of the building is the interior use of brick walls and arches, this treatment being also used on the exterior. There are over two hundred arches used in this building. A series of brick and stone arches on either side of the auditorium supporting the main wall and roof, gives the interior an appearance of natural strength and enduring beauty. High above these arches are smaller arched windows through which the long rays of light pour across the auditorium. Partially lost in the darkness above one sees the tremendous trusses which support the heavy roof. These trusses, like the other wood work throughout the auditorium, are finished in antique walnut stain, giving an appearance of mellowed antiquity. This spirit is felt throughout the entire building. The bricks have a time-worn, though colorful appearance, and are so laid as to suggest the work of medieval masons. The rustic stone, the irregular variegated mission tile roof, and the rough trowelled plaster in the narthex, all add their note.



A. Preston Gray, minister of the Kings-highway Church, Shreveport, Louisiana

The location of the baptistry at the end of the central aisle with the communion table in front elevated to the rostrum, are at once seen to be at the most important places in the church. The other appointments of the chancel are placed in order not to interfere with the impressiveness of their position. For this reason the ancient form of placing the pulpit at the side was adopted. The chancel arrangement is in accordance with the ideas of the supervisory architect, A. F. Wickes.

The building is an expression of the possibilities of the use of bright color, which is reminiscent of the ancient churches of Europe. Color is used freely, but with good taste throughout.

The principal note of the exterior is obtained by rich autumn shades of brick walls and tile roof. Blue and green terra cotta and marble inserts of various colors add a spirited note to the appearance of both interior and exterior. Instead of using the usual drab colors on the window sash, azure blue was selected. The color value of the interior is enhanced by using antique



The reverential atmosphere of the auditorium centers about the baptistry and Lord's Table which occupy the place of greatest prominence

amber glass of various shades in the windows. This gives a beautiful glow which is at once appreciated, and the filtered sunshine furnishes a soft light that blends all of the coloring into a harmonious and restful atmosphere of peacefulness and quietude.

The baptistry is in the main of beautiful marble, the front of which is worked into a most exquisite mosaic. The Lord's Table is ten feet in length, a reproduction of the table in the great masterpiece by Leonardo de Vinci, "The Last Supper." Table cover, upholstery and curtain for pulpit rail are of cardinal red. The woodwork of the screen is unsurpassed for gorgeous massiveness, further richness being added by a marble background and small arched windows of amber glass.

The landscap-

ing adds much of beauty to the general effect, developing a complete harmony of exterior by making the building appear to become a part of the site.

With the completion of the ultimate buildings and the further development of the landscape, Shreveport can take pride in having a church group which ranks in quality with the very finest churches in the country. The building is already conceded by citizens of Shreveport, representing all denominations, to be the most beautiful of the city, and is attracting widespread comment.

The church erection department of the United Christian Missionary Society came to the church's material aid with a loan of \$35,000. The young congregation was greatly encouraged by this confidence inspired by the vision of wonderful possibilities.



The exterior of the church presents an interesting facade

My Church

MY CHURCH is the place where the Word of God is preached, the power of God is felt, the spirit of God is manifested, the love of God is revealed. It should be the home of my soul, the altar of my devotion, the hearth of my faith, the center of my affection and the inspiration of my daily life. Having united with the church in solemn covenant, I will advance its interests by my faithful attendance at its services, by studying its Holy Scriptures, by observing its ordinances, by contributing to its support, by encouraging its members and its leaders and by joining with them in all good works! By thus honoring and serving God I shall share with many others the life of the Kingdom of Heaven.

—ADAPTED FROM F. HYATT SMITH



City Loans Money to Build Temples of Worship

By THOMAS STEAD

Written especially for WORLD CALL by the desk editor of the *News-Capital*, McAlester, Oklahoma

PLACING faith in the religious life of the city on a basis not measured by the usual code of things, but in actual dollars and cents, the City of McAlester, Oklahoma, has relieved its church people of a great financial burden by supplying a large portion of funds required in new buildings, which is loaned at low interest on long-time payments.

Two churches are now nearing completion, with a goodly sum from the city, making immediate and complete construction possible. The largest is the new First Christian Church, built at a cost of \$75,000. Of this amount the city furnished \$35,000, which was enough to make possible a building which otherwise would have required many years.

In all a total of \$147,000 has been loaned church congregations from the sinking fund of the city. Although the prevailing rate of interest is eight per cent, these institutions are using the money at six per cent, with easy terms as to repayment.

Several former loans have been repaid by churches built years ago, as this plan has been followed here for some time. It is an idea which

The investment of our city sinking fund in church property was given the most earnest consideration by our city commissioners before definitely deciding to accept this form of security. The commissioners believed that the building of churches would not only improve the appearance of our city but would emphasize the value placed upon religious work and education. The loans made were limited by charter to 35% of the appraised value of the property, including completed buildings, and being tax exempt, offered a safe investment.

Personally I believe the religious and educational institutions of any community are the best barometers of the city's progress and indicate very accurately the value of investments generally. Churches are the very foundations of society and should be given every reasonable financial encouragement.

—W. E. BEATY, Mayor, McAlester, Okla.

many other cities, with congregations financially unable to build modern churches, are considering.

When the First Christian Church is formally dedicated and the Episcopal Church is finished and dedicated, McAlester will have five major churches built with the aid of city money. The city has furnished as much money as could properly be loaned, in each event to complete building plans, with the original contributions from the congregations supplying the remainder.

Four of these churches have been completed within the last two years. They are:

	Total cost	City loan
First Christian.....	\$ 75,000	\$35,000
Episcopal (under construction).....	26,000	10,000
First Presbyterian.....	98,000	35,000
Grand Avenue Methodist.....	100,000	40,000

Other loans include \$24,000 to the First Baptist church to build a Sunday school home; \$900 to the First Methodist; \$2,400 to two Negro churches.

When the city came to the aid of the congregation of the First Christian Church, it made possible the carrying out of a building program long contemplated. The modern brick structure, complete in every detail and as modern as architects can design one, is a monument to the high faith of the leaders of the community in the future church life here. It also eliminated the necessity of waiting months, perhaps years, before the local church's "time" came on the waiting list for aid from the Christian church's department of church erection.

Such policies in other cities would also relieve church boards of the heavy demand for financial help, and in a short time would make it possible for nearly every congregation to complete building programs that have been underway for years. And the city's financial assistance has had more than the usual monetary return of principal and interest. It is a source of pride to point to the



First Christian Church, McAlester



First Presbyterian Church, McAlester

handsome church buildings made possible by this aid.

Particularly helpful has the loan been to the First Christian Church. The smallest detail of the new building has been supplied and no "scrimping" has been necessary, although wisest economy in construction was followed by the building committee. The funding of the church building debt also is in good condition, easily handled and no great burden rests on the shoulders of those who carry on with God's guidance.

This church is located on a spacious lot on the edge of the business district and on a hillside where it looms imposingly. It has two stories with full basement. Stone is used in trimming the brown tapestry brick walls.

In the basement a banquet room, 42x73 feet, has been built, with modern kitchen equipment and built-in features. There is not a better equipped kitchen in the city outside of the Ma-

sonic Temple. Nearby is a gymnasium with shower baths and other facilities, to be used in the recreational program of the church.

The auditorium has a seating capacity of 400 and the balcony will accommodate 350 more. The pastor's study opens directly on to the street. It has complete equipment, including fireplace and built-in bookcases. The Sunday school departments are housed in the rear of the church, where an assembly room with adjoining rooms for each class has been provided. Blackboards, bulletin boards, hangers for coats and hats, are to be found in each classroom.

When the building plans were finally started and definite action decided upon, the entire plans were placed in the hands of a committee composed of W. S. Ambrose as chairman, Elmer Hale, B. T. Childers, R. K. Pemberton, H. C. Perry, C. H. Hess and A. P. Harris. Considerable progress, spiritually and materially, has been brought about by the successful work of the pastor, Henry W. Hunter, through whose inspirational work the congregation arose to the great task which con-



Grand Avenue Methodist Church, McAlester



First Baptist Church, McAlester

fronted it. The old building, which was in use on the site of the new structure, had stood for more than thirty years when Mr. Hunter arrived over three years ago to take charge of the pastorate. It had become a landmark of the city, but was sacrificed for the modern building made necessary by the ever increasing congregation, which packed the old house almost beyond capacity. It is interesting to note that the man who heads up the building committee today, was the man who started the church in this city thirty years ago.

"Making loans for the construction of churches is an investment which returns many times over the favor done by the city," declare officials who have sponsored the policy here.



Miss Mattie Burgess and her tonga with Mrs. W. R. Warren and Miss Hill also aboard, Bina

So This is India!

sible for the work of the Bible women, arranges their daily visits and schedules and goes with certain of them into the homes. The zenannas are visited regularly on given days and the women taught to read and write as well as taught Bible stories, Scripture and "bhajans"—Christian hymns. The Bible women are, for the greater part, Bilaspur or Mahoba trained, and wives of Christian workers, housekeepers and mothers of little families. They give about four or five hours each day to the zenanna work and I was interested to learn that they have one month's vacation when a new baby comes!

For this zenanna work, some of the missionaries use a "tonga," a very bumpy two wheeled cart seating four people and drawn by a pony. Some use the "bail gari" or ox tonga which is equally springless and makes the wonderful speed of two miles an hour. A few have had Fords with their upkeep given to them by American friends. Miss Kingsbury, who left us since I came to India, had the largest work of this kind and was the oldest worker. Miss Mary Thompson has served thirty-five years, while Miss Mattie Burgess and Miss Josephine Franklin have each served thirty-three and are still very busy in their work among the women.

Practically all the houses I have visited are of mud which of course rubs off with a dusty, smudgy grime which seems to have covered the clothing of all India. Low door ways and no windows make the rooms insufferably dark, but almost invariably the floors and walls are carefully cared for and the place has an appearance of neatness. In the larger houses with many court yards the house seems a careless hodge podge of unconnected rooms, and the courts are the catch all from the numerous

branches of the parent family. In one home, the head of the house being a young man apparently in his early twenties, the missionary told me there were about one hundred women, the wives, daughters and mothers of various family connections. Many of these women had the hardest, the most evil, degenerate faces I have ever seen. The mother and two sisters of "the rich young ruler" were given permission by him to have their pictures taken for the first time, after I had taken his own at his request. These three were the finest faces in the group. The missionaries at Rath have been going into this house for a quarter of a century.

Dear Friends:

Jubbulpore, India,
February 15, 1926.

After two thirds of a lifetime spent in studying India, dreaming of it, praying and working for it and envying every missionary who has been sent out, I am at last spending three months in facing the realities and it is all so much as I had visualized it that I seem to have been here before. Naturally three months among fourteen stations—and some of these four hundred miles apart—and trying, too, to see something of the country, there is all too little time for more than surface impressions which may easily be erroneous.

At present we are in the midst of the India Convention, it being unusually strenuous this year because of closing the survey. W. B. Alexander with M. H. Shah for the native church, has given his entire time to the survey which will prove invaluable to our future India work. The convention seems especially well organized and systematized, W. H. Scott, the secretary for the India mission, having the business placed before them in his recommendations in a concrete and fearless form that is admirable. The convention, excepting for the early morning hours, is largely business. The Bible College campus is covered with tents, for the missionaries must bring their families and only a part of them can be cared for in the bungalows and college building. The Indian church has also its own camp and mess tent on the campus.

I know you women and girls at home can appreciate my deep interest in the homes I have visited, in meeting the purdah women and also in the Bible women who are working in the zenannas. One of the missionary women is respon-



Grandmother, daughters and grandson in a Hindi zenanna

Alma Evelyn Moore sends home a realistic bit of India via pen and picture

In another home an aged man who has been taught for many years, though not a professing Christian, took the family idol and threw it on the ground and stamped on it saying that we could see that there was nothing to it, that there was but one true God

and Christ was His Son. He took me proudly into his dark hole of a room to show me the pictures of Christ he had on the wall. He gave me permission to take the pictures of three of the women of his family with his little grandson. No women of the family had ever had their pictures taken before. These purdah women remain closely at home and in the woman's part of the house, never going out excepting in a tonga that is heavily curtained. When one sees the ignorance, the depth of degradation and the limited outlook of such women one understands the long way they must come before they glimpse even a little of the light of Christianity.



Phoebe Bai, helper in the Kulpahar Home

In contrast to these are the Christian women. Their homes are scarcely better than those surrounding them for the Indian Christians live very simply, but there is a world of difference even in the per-

sonal appearance—which was all I could judge by since I could not talk with them. I am sending you a picture of Phoebe Bai which I took when in Kulpahar at the woman's home where she is a helper. I think

she would scarcely rise to the title of Bible woman or of matron. She is simply one of the Christian helpers. Yet in contrast to these Indian women I am seeing daily, the sweetness and happiness of the Christian life makes her indeed beautiful. I remember hearing of Phoebe Bai first many years ago when she adopted Sunder Lal, a baby boy who had been thrown from a Deoghur temple with his throat cut. The child was healed and placed in the boys orphanage and later adopted by Phoebe Bai and her husband. This child has grown to Christian manhood, is married and has a family, and this year is finishing his training at the Bible College and goes out as an evangelist. Phoebe Bai's husband was killed by a train a few years ago and through the influence of the missionaries she received a sum as damages from the railroad company. She gave a very generous part of this to the Kulpahar church when it was building and when the bell rings to call the Christian community to worship, it is as the voice of Phoebe Bai telling of her

Christ.

There is not a woman who reads this who would not feel the pathos and appeal of the children in the Kulpahar Children's Home. Here the orphan child of Christian workers; there a child



Aboard the government elephant at Kotmi; Miss Moore, Mrs. Warren and the Madsen girls



Miss Moore with some of the children at the Kulpahar Home

(Continued on page 48)

Fifteen Years of World-Service

Historic Commencement at the College of Missions

By CHARLES T. PAUL

President of the College of Missions since its establishment

EACH year for the past decade and a half the College of Missions commencement has been a high day of missionary instruction and inspiration to the annually increasing attendance that has witnessed its impressive ceremonies. The principal attraction is the graduation of a class of young men and women, specially disciplined and dedicated to the world-wide service of Christ, most of them on the very eve of departure for distant continents and isles. This alone is a spectacle of unique and fadeless fascination to many from churches far and near, who have become habitual pilgrims to what has been described as a festival of fervor and of forward-march, when the vast purposes and processes of the missionary enterprise are interpreted in living form. Here the customary academic procedure, comparable with the best in cultural content and orderly beauty, rises above the purely formal and intellectual. It is sublimated into a sacrament in which, with the bestowal of diplomas and the rustle of college gowns, one senses a fresh out-flaming of the Divine Spirit in the unbroken apostolate of youth.

Far-famed supplement of the scholastic ceremony is the commencement pageant which doubtlessly enhances the charm of the day and is scarcely less powerful than the class itself to draw visitors. In this colorful enactment of Christian enterprise, when "the world unrolls at Irvington," the creative imagination of College of Missions students, nourished during the year by intensive historical studies of the scenes and peoples of the lands of their appointed labor, expresses itself in vivid depiction of mission work and the *milieu* in which it proceeds. The primary urge of the pageant is neither dramatic nor artistic—though the presentation aims at excellence in these regards—but educational and evangelistic, the desire to communicate to the churches accurate visualization of actualities in non-Christian countries, of the processes and problems involved in presenting Christ to the nations. For thousands on the campus green the meaning of "foreign missions" has for the first time been clothed with flesh and blood. None who witnessed the pageant of 1921, entitled "The High Altar of Asia," can easily forget the living pictures of Tibet and its people, of the martyred Shelton and all the moving miracle of the Disciples' Mission on the mountains of Batang, which that picturesque portrayal impressed

on the minds of its beholders. Nor will the lure and pathos of the Philippines, the cultured magnificence of China, her quest for God and her colossal claims on the Church of Christ soon grow dim in the eyes of those who in 1924 saw "The Pearl of the Orient," or, in 1925, "The Temple of Heaven."

COMMENCEMENT of 1926 occurred on June 9. "The finest yet," is the comment of seasoned pilgrims. Its special feature was a survey and celebration of the college's total achievement during the past fifteen years, and the inauguration of the new era now beginning with the reorganization of the board of directors under an amended charter. Historic review, dramatic illustration and prophetic forecast combined in a luminous exposition of accomplishments and plans. In place of the usual pageant interpreting national life and Christian work in a particular country, the whole commencement this year was a pageant designed to indicate something of the college's "world-service" to and through its graduates and former students who have gone as messengers of Christ to "the uttermost parts of the earth."

For such a program the stage itself was one of world-embracing symbolism which, from the western facade of the building, spoke to the large assembly seated under the campus elms, long before the academic procession left the college halls. The hemispheres seemed to intertwine, the nations to merge into brotherhood, the glamour of the East to fall upon the West in the vision which glowed anew of all peoples redeemed and united in the Kingdom of God.

Since the largest numbers from the College of Missions have been sent to China and India, the commencement architecture was of those two countries. The porch had been transformed into "the jewel of Agra," the Indian Taj Mahal, rising in dazzling whiteness from a surrounding argent platform, hemmed with the greensward, and lifting its alabaster dome like a gigantic quarried bubble to the clear sky. Not the exquisitely chiseled spandrels, the gem-set friezes, the glorious screens and arabesques, but only the barest outlines could be reproduced of the fairest flower of Indo-Saracenic art from the days of Mogul splendor,—yet sufficient for a glimpse of India's glory. The green-jade flow of the Jumna, in which the sculptured loveliness of the portal is mirrored, was

wanting; but in its stead the verdant shimmer of the college ivy moved on the wall behind the spotless tower like a sea of silken wavelets under the light June breeze. Even missionaries from India marveled at the realistic suggestion through brick, beaverboard and limewash, of the rich red sandstone of Fatehpur Sikri and the breathing marble of Makrana, which compound the beauty of this

Fabric of enchantment hewn
From lucent quarries of the moon,
Or curdled by some thaumaturge
From earliest drift of blossom spray
And star-lit snows of Himalay.

Beside the peerless mausoleum, ornately blending with its chastened lines, stood a Chinese pavilion of the style of the Manchu emperor Ch'ien Lung, modeled from a former imperial kiosk of the Summer Palace of Peking. Trellised at the base the graceful structure, devoid of walls, consisted of a floor and a curving canopy of bright enameled yellow, with carved crimson eaves supported by slender pillars. The yellow roof reflecting the glaze of imperial tiles was surmounted by a two-storied pagoda tipped by gilded dragons. By innovation, pillars and pagoda were wrapped with the college colors, royal purple and vermilion, while a ceiling of green branches dropped coolness on commencement heads, and softened the stark contrast of brilliant oriental hues. The topmost story of the pagoda served as pedestal for the crowning symbol of the day,—an immense globe of the world hung in a gilded circular frame, with the continents of Asia and Africa facing the crowd. The Chinese kiosk was named the "World Pavilion." From the uppermost college windows,

behind and above the Pavilion and the Taj, and suspended against the ivied wall, flew the flags of the fifteen countries to which College of Missions students have gone: India, China, Belgian Congo, Jamaica, Mexico, Argentina, Chile, Paraguay, Porto Rico, Tibet, Philippines, United States, Turkey, Arabia and Japan.

PROMPTLY at ten o'clock in the morning an orchestral march, struck by the Irvington School of Music, brought into view the robed procession of faculty, directors, students, alumni, members of the United Society staff and other participating guests. A trail of rhythm and color across the green, they entered the northern gateway to the Taj, whence emerging through the arch of the main portal flanked by golden Arabic inscriptions, and descending the snow-white plinths to the road, they seemed to have been touched by "the sheen of Ind." In a setting of mystic beauty such as is rarely seen, to which all lands suggestively contributed, the procession fell into two sections,—the graduating class, students and alumni taking their seats under the elms, the commencement officials and friends filing into the "World Pavilion." With such prelude the graduation exercises began.

Dr. Charles H. Winders, minister of the Northwood Christian Church at Indianapolis, and Dr. Thomas Carr Howe, formerly president of Butler College, led in the devotional periods. Two of the graduates, Miss Gertrude Mae Shoemaker and Mrs. Virginia Maltby Clarke, sang a song which has never ceased to thrill commencement audiences since it was sung nine years ago by the first College



President Paul cutting the ivy circle

—C. M. Yocum

of Missions Quartette. It was entitled "The Call of the Nations." As the joyous evangel rang out for each principal mission field, in the refrain,

O Africa! (China, India, America),
God's love will set you free,

many remembered the original singers now proclaiming that redeeming love in far-away lands,—Lois Ely in China, Mrs. Evelyn Utter Pearson in the Congo, Mrs. Robert Lemmon in Argentina,



A bit of the colorful pageant. An Indian group entering the Taj Mahal

Hedwig Schaefer in India. If the church loses that message, it may have a program but it will have no gospel.

The commencement speaker was the eminent secretary of the Committee on Cooperation in Latin America, Dr. Samuel Guy Inman, of New York, whose vital address on "Christian America and the World" captivated all, immediately soaring into high rank among the memorable messages in College of Missions history. Even as he spoke the London *Times* in its literary supplement was reviewing a new edition, just issued in England, of his masterful and widely circulated book on *Problems of Pan-Americanism*, originally delivered in Indianapolis as lectures on "The College of Missions Foundation." Lecturer at Columbia University on International Relations, organizer of the great Christian congresses of Panama (1916) and Montevideo (1924), foremost authority on the Hispanic American republics, a missionary in Mexico for ten years, he spoke as a Christian statesman, seer, prophet and friend. The task of Christian leadership in the modern world, he declared, was to deliver the Christian movement from alliance with materialistic aggression and self-centered ecclesiasticism, to re-affirm and demonstrate the pure gospel of unselfish service in the spirit of Jesus and in the love of God. The revolt of peoples from religious systems clothed in material grandeur through political prestige and the exploitation of the poor, he picturesquely illustrated by pointing to the empty cathedrals of Bolivia and Peru. There is peril in the commercial enrichment and expansion of the United States,

lest her spiritual witness be brought low, and her opportunity to bless the world be lost. Will America lead the nations in a Christianized internationalism? Yes, if America will follow the Leader. In two mighty words Dr. Inman interpreted the significance of the missionary enterprise and the function of the missionary, viz., "power" and "freedom." Missions as a world ministry to the spiritual life must rely on spiritual dynamic. The missionary is a "knight of the upper room," whence endued with power from the living Lord he goes forth with the supreme and indispensable equipment. And, when clothed in the power of Christ, the church at home should send him, trusted and unfettered. The address was a noble and balanced plea for both fidelity and liberty for those who face the present unprecedented conditions in non-Christian lands. Dr. Inman congratulated the class for casting their careers on the spiritual side of the world-conflict.

FOR two years of graduate work and a thesis relating to the country for which special preparation was undertaken, the following were awarded the degree of Master of Arts: Ellsworth Clarence Beatty, (B. A., Phillips University) Paraguay; Virginia Maltby Clarke, (B. A., Butler University), Belgian Congo; Juan G. Rivera, (B. A., Porto Rico) Porto Rico; Henry Clay Hobgood, (B. A., Transylvania College) Belgian Congo; Clara Edna Lick, (B. A., Drury College) Mexico; Everard Roy Moon, (B. A., D. D., Bible University, Eugene) Belgian Congo. Mr. Rivera is the first student from Latin America to enter the College of Missions. He is a graduate of the University of Porto Rico and of the insular Union Theological Seminary. Mr. Hobgood and Mr. Moon have each served many years in the Congo and have completed advanced preparation while at home on furlough.

The following, not candidates for a degree, both graduate nurses, were awarded certificates for two years of special preparation for Africa: Georgia Benona Bateman, (Eureka College, and B. A., Butler University) Rosella May Kern, (Christian Church Hospital, Kansas City). Miss Bateman is a sister of Miss Martha Bateman, (College of Missions, 1919) well known missionary at Moneika, Belgian Congo.

For one year preparation the following also received certificates: Allen Reed Huber, (M. A., B. D., Transylvania and College of the Bible) Philippines; Mrs. Daisy McLin Huber, (M. A., Transylvania) Philippines; Mrs. Agatha Louise Beatty, (B. A., B. S., Phillips University) Latin America; Normal B. Ward, (B. A., Bethany College) Argentina; Alta Jane Harper, (B. A., Occidental College, R. N. Pasadena Hospital) China; Mrs. Mabelle Viola Slater, (B. A., Butler University) China.

Official announcement of the new status of the College of Missions was made by Dr. Stephen J. Corey, president of the former board of trustees, which up until recently conducted the college under the United Christian Missionary Society of St. Louis. Summarizing the recommendations of the survey committee as approved in resolution by the Oklahoma convention, Dr. Corey reported that the mandate of the convention had been carried out. The resolution directed that the College of Missions should be placed on the same basis as any other educational institution of high grade, having its own board of trustees authorized to seek endowment and to develop the college in all necessary ways. The new board, it was announced, has been chosen, and the college is now administratively independent of the United Society. It will continue to the fullest extent to serve the society in the preparation of its candidates, and during a period of eight years will receive from it a diminishing subsidy. The change in procedure has been effected with the cordial approval of the foreign department. The members of the new board of directors are: W. F. Rothenburger, Springfield, Illinois, president; Mrs. Ellie K. Payne, Indianapolis, secretary; C. H. Winders, T. C. Howe, Samuel B. Ashby, W. A. Shullenburger, Mrs. Effie Cunningham, Indianapolis; Mrs. Ida W. Harrison, and A. W. Fortune, Lexington, Kentucky; O. L. Hull, Anderson, Indiana; Mrs. Alda R. Teachout, Cleveland, Ohio; J. H. MacNeill, Norwood, Ohio.

THE first of the historical statements was presented by the secretary of the new board, Mrs. Ellie K. Payne, who spoke eloquently of "The College's Foundation—an Enterprise of Christian Women." In her address the same prescient enthusiasm and daring vision which led the Christian Woman's Board of Missions to establish in 1910 an institution unique in the Christian world flamed forth anew. Herself a distinguished participant in the epoch-making enterprise of the C. W. B. M. which engirdled the earth, she declared that the College of Missions remains "the crowning achievement of our woman's work." Beside her with full assent sat Mrs. Effie L. Cunningham, who was state president of Indiana when the creation of the college was made a centennial aim. To her, for the raising of the first funds, and her splendid executive as well as prophetic leadership in pushing the enterprise to consummation, the college owes an immeasurable debt. The auxiliaries of Indiana, under her inspiration, contributed \$50,000 to the building. A hush rippled over the audience, which included delegations of noble women who helped to found the college, as this passage in tender accents fell from the speaker's lips: "On Aug. 18, 1910, the beautiful edifice was dedicated, the ad-

dress being given by President McLean, missionary prophet of the Disciples of Christ. What memories come stealing of his rapt face under these trees at the vesper hour when 'day was dying in the west and heaven was touching earth with rest' " . . . "Sixteen years have passed and no slightest stain marks the seal of the College of Missions" . . . "It is a great heritage we hold" . . . The last sentence faced the future: "Young men and women eager for the great adventure, are waiting the forward order!"

Recently returned from a tour of the world and a study of mission fields, particularly those of the United Society, William F. Rothenburger, minister of the First Church in Springfield, Illinois, spoke on "The College of Missions and the Disciples' World Program." It was his first public utterance on the college, as president of the new board of directors. With an amazing grasp of present world conditions and the changes which revolutionary movements are necessitating in missionary procedure, he stressed the indispensability of special preparation. Of the college's achievement he reported: "During the short period of fifteen years 439 regular students representing 140



The group representing distant mission lands, which brought tributes to the missionaries

institutions of learning in all parts of America have passed through these halls. Of this number, fifty-seven were returned missionaries who sought advanced equipment for their work. Besides the regular students, over 400 have taken elective courses. Over 230 have received appointments to fourteen fields. Others have been assigned to work in the home land. There has radiated from this center an influence in missionary statesmanship which words cannot tabulate." The great missionary advance of the Disciples has occurred with the growth of the College of Missions. It has been a center of enlistment as well as a school of graduate discipline for foreign service. Mr. Rothenburger conceives its future function as twofold. "First, it must assist in interpreting world conditions to the church, and second, it must enlist the

(Continued on page 60)

Independence for the Philippines!

There is but one question in the Philippine Islands just now and Mr. Warren considers it frankly and impartially in its political, economic and religious bearings

By W. R. WARREN



A native son salutes

When a conference of Filipino leaders had agreed that February 22 should be observed as a day of solemn prayer for national independence they asked Jorge Bocobo, dean of the College of Law in the University of the Philippines, to write a form of prayer for general use in all of the meetings that should be held. Now Dean Bocobo is himself the most encouraging sign in the entire situation at Manila. He looks like an especially earnest boy, maybe a poet, an artist or a musician, and he is not yet forty years of age. Yet ten years ago there was enough of wisdom and of providential leading in the Philippines to put this truly great lawyer, a devoted Protestant Christian, in charge of the training of the legal profession of the future nation. It was characteristic of the man that he felt the writing of a national prayer to be a task of vast importance. Day and night he gave himself to the labor of thus combining the utmost of religion and patriotism. The result was at once accepted by all of the newspapers and by all of the religious and political leaders of the Islands. To the people of the United States this prayer opens a window

WASHINGTON'S Birthday had a remarkable celebration in the Philippine Islands this year. No state in America ever observed the day with one-tenth of the unanimity and earnestness that was manifested throughout this body of ten million souls of another race ten thousand miles from the great patriot's home.

through which they can see the problem of the Philippines in some of its most important and urgent aspects.

Possibly there is no American who is conscious of any but noble purposes toward the Philippines, and the prayer recognizes this general attitude of sympathy, justice and generosity. At the same time there are more than a few commercial and financial interests in the United States, and elsewhere, whose natural eagerness for trade expansion amounts to covetous designs which would readily include smiting the liberties of the

Filipinos. Among all peoples, "Eternal vigilance is the price of liberty," and "business" is continually encroaching upon human rights. It is not because American business interests are worse than those of other countries that the present fears of the Filipinos are all turned in this one direction, but because the relation of the Islands to the United States affords American enterprise and capital opportunities which are not open to others. The enormous American

NATIONAL PRAYER OF THE PHILIPPINE ISLANDS

ALMIGHTY GOD, Father of all Nations, Fountain of all strength and mercy, we thy people come unto thee in this hour of danger and distress. Hide not thy face from this Nation, we beseech thee. Do thou pour out thy holy comfort upon our afflicted souls. We are a weak people, but thou art our Refuge and our Deliverer. Of thy loving kindness there is no end.

We entreat thee, O most Gracious Father, stay thou the hand that would smite our liberties. Send forth thy Spirit unto our rulers across the sea and so touch their hearts and quicken their sense of justice that they may in honor keep their pledged word to us. Let not the covetous designs of a few interests prevail in the councils of the sovereign nation nor sway its noble purposes toward our country.

We pray thee, O Lord, grant us grace to forgive those who seek to destroy our freedom.

We thank thee, O Heavenly Father, that we can thus pray to thee. We thank thee that thou hast inspired us with a renewed spirit of national unity. Do thou bless and sanctify our aspirations as a people. Guide us in our endeavors for our emancipation, to the end that our every thought and deed may be acceptable in thy sight. And to thee be all honor and glory for ever and ever. Amen.

consumption of rubber, its present high price and the suitability of great tracts of land in the Philippines for rubber production have recently brought the issue to a head. The fear of permanent domination and exploitation is so great that the two political parties of the Islands have united in the campaign for immediate independence.

There are not wanting in the Philippines men who appreciate the benefits and blessings that have come through American occupation and who realize the readiness of other and less desirable powers to seize control the moment the Stars and Stripes are withdrawn. They know that, within the Islands themselves, there are men whose loud advocacy of independence is only an index of their eagerness to have the stern American

restraint removed from their own rapacity. Just now, however, no one dares to mention any of these other perils, for the popular mind is focused on "American commercial imperialism" and the people are clamoring for political independence as their only hope.

While we were in Manila, Henry Morgenthau, war-time minister of the United States to Turkey, came to the Islands to study the situation. Before leaving he called the attention of the Filipino leaders to the necessity of achieving economic independence as a prerequisite to political independence. How completely this is lacking is manifest on every hand. The people have the virtues and the shortcomings of the Spaniards who ruled and taught them for three hundred years. Their customs, traditions, literature, art, and the whole atmosphere of their lives is alien to democracy, as it is hostile to thrift. Business they have left largely to the Chinese. I had great difficulty in finding Manila envelopes in Manila and was amazed to learn that there are no paper mills in the Islands. Nowhere is natural fiber more abundant, but there is no capital to build and equip the mills and there is an equal dearth of skilled and dependable workmen, though the country is overflowing with unskilled laborers who travel as far as Hawaii to find work on sugar plantations.

In some respects the experiment in democracy is succeeding well. The mayor of Pasuquin, a town of eight thousand population twelve miles from Laoag, told us there had not been a criminal case in the local courts for two months, and only two civil cases. The officials seemed to be taking a permanent holiday while all of the people were peaceably at work in their fields and all of the children happily busy at school. English was the prevailing language both in the

schools and in the transaction of public business. Given twenty-five or even fifteen years more of such progress as they have made in the last quarter of a century, that town would speak the language of democracy and develop the habits of self-reliance and self-restraint necessary for complete self-government.

Neither the aggression of modern business, however, nor the propaganda of modern politics waits for such full preparation, and the most dangerous years in all of the long history of the Philippine Islands may prove to be the years immediately ahead. Did the previous American Administration go too far and too fast in granting autonomy? Will

the present and succeeding governments at Washington continue assistance without exploitation? Will the Filipinos learn self-support while they plead for self-determination? Having already the substance of liberty, will they fall back into the bondage of past centuries in their frantic efforts to secure the husk of titular independence?

Granted that no representative government has yet been completely successful, we can still claim that the nearest approaches to success have been made in Protestant Christian lands, and that the government in each case has been best when the people were most fully and consistently Christian. Nor is it an accident that the wealth of the world has gravitated so largely to Protestant Christian hands. Only half-Christian in numbers or in character, if you will, they yet have developed enough

of integrity to weave a fabric of confidence wherever they trade and enough of brotherhood to build a stable government wherever they live.

Protestant Christian missions are therefore the most fundamental and vital work in the Philippine Islands. Upon their progress depends the future of education, agriculture, business and gov-



—W. R. Warren

Hopeful signs for the future of the Philippines

Top: Three generations in Gastambide Church, Manila, Ariston Rivera, son and grandson, with son's wife. Center: Governor D. J. Samonte, Mrs. Samonte, Floy and Esther Irene. Bottom: Public school teachers, Pasuquin.

ernment. What they have accomplished in a few years and under many handicaps is but the beginning of the larger work that is yet to be done.

When we reached Manila we found the National Sunday School Association and Christian Council were in session. The theme running through the three periods a day for three days was "The Indigenous Church." There were encouraging reports from all parts of the Islands as to the progress that was being made toward self-support, self-propagation and self-government. Throughout the missionary force the idea prevails that people "learn to do by doing." Dean Bocobo presided at one of the sessions. Other Filipinos occupied prominent places on the program. Nearly all of the delegates were children of the Islands, for the missionaries are only a handful



City Hall of Pasuquin



Normal School, Laoag —W. R. Warren

in a great body of Christians. There was no trace or intimation of friction or division. And yet, human nature being what it is, there must be many delicate situations.

The church in America is the parent and the church in the Philippines is the child. The

missionary is the intermediary in this remarkable relation where parent and child never meet. In America he is a Filipino, in the Philippines he is an American, but being always

a Christian he strengthens the love of each for the other. Thus comes independence by wholesome growth and development, just as in the normal home the child attains to liberty which rejoices the heart of his parents. In Christ rather than in Congress or in Wall Street must real independence for the Philippines be realized.

The Indian's Twenty-third Psalm

THE Indian language is not easily subject to translation and in their intercourse with one another the various tribes use a sign language, more or less universal, which they have evolved. The following is a translation of the Twenty-third Psalm, which can easily be interpreted by this sign language:

The Great Father above is a Shepherd Chief. I am his, and with him I want not.

He throws out to me a rope, and the name of the rope is love, and he draws me, and he draws me to where the grass is green and the water not dangerous, and I eat and lie down satisfied.

Sometimes my heart is very weak and falls down, but he lifts it up again and draws me in to a good road. His name is Wonderful.

Some time, it may be very soon, it may be longer, it may be a long, long time, he will draw me into a place between mountains. It is dark there, but I'll draw back not. I'll be afraid not, for it is in there between these mountains that the Shepherd Chief will meet me, and the hunger I have felt in my heart all through this life will be satisfied. Sometimes he makes the love rope into a whip, but afterwards he gives me a staff to lean on.

He spreads a table before me with all kinds of food. He puts his hands upon my head and all the "tired" is gone. My cup he fills till it runs over.

What I tell is true, I lie not. These roads that are "away ahead" will stay with me through this life, and afterwards I will go to live in the "Big Teepee" and sit down with the Shepherd Chief forever.
—*Missionary Review of the World.*

"There's No Time for Delay"

Nineteen outgoing missionaries await the brotherhood's answer to an emergency call for necessary travel funds

THERE are nineteen new missionaries ready to go out to the foreign field this summer and fall. They have finished their training; each has had special preparation for the type of work he is to do and the country to which he goes; and the imperative call comes from the fields to send them on! Truly, "there's no time for delay." But the foreign department of the United Christian Missionary Society, under whose appointment they are to sail, is face to face with the bald fact that no money is in hand for their travel and equipment. Sailing dates have been made—tentatively. Plans for the intervening—and subsequent—months have been formed—tentatively. And promises to God are being kept—tentatively. All is waiting on the brotherhood answer to the emergency call for funds to equip and send these young people forth. They are going out to fill vacancies made by the return to the homeland of other workers due to breaks in health and other causes. Their presence is sorely needed on the field. Funds for their passage and equipment must be secured from individuals who will make the gift over and above their regular giving. It

will average \$550 each for travel, and \$200 each for equipment.

Mr. and Mrs. C. W. Sorrell, Dr. and Mrs. Roland A. Slater and Miss Alta J. Harper are under appointment for China.

Mr. Sorrell is a Kansas boy. He was born at Irving, Kansas, and united with the church at Ionia in 1913. Mr. Sorrell graduated from Cotner College, Bethany, Nebraska, in 1922. In June, 1921, Mr. Sorrell and Miss Alice Gadd were married, and graduated in the same class at Cotner. Mr. and Mrs. Sorrell spent two years in the College of Missions, and Mr. Sorrell received his M. A. degree in 1925. He served as a student pastor during his college course, and was for one year pastor at Anaconda, Montana. While waiting to be sent to China he has been working in the Hiram and Illinois Crusades under the Department of Endowments of the Board of Education. Mrs. Sorrell was born in St. Paul, Minnesota. They have one little son, James Frederick, who was two years old last March.

Dr. and Mrs. Slater are Illinois young people. Dr. Slater united with the church at Moline,



Part of the group of nineteen who are ready to sail

Left to right: back row—Gertrude Shoemaker (Africa), Prof. E. R. Moon (Africa department, College of Missions), Alta Jane Harper (China), Allen Reed Huber (Philippines), Mrs. Mabelle Viola Slater (China), Henry C. Hobgood (Africa), Clara Edna Lick (Latin America); front row—Helen Nicholson (India), Georgia Bateman (Africa), Mrs. Daisy McLin Huber (Philippines), Alice Clark (India), Velva Dreese (Philippines).

Illinois, when his father, W. B. Slater, was pastor there. Dr. Slater is a graduate of Eureka College and of Washington University Medical School, in St. Louis. He served his internship at Methodist Hospital, Indianapolis, while his wife, formerly Miss Mabelle Browning, of La Harpe, Illinois, was finishing her work at Butler College, and studying in the College of Missions. Mrs. Slater is a registered nurse. She received her R. N. at the Washington University School of Nursing. Mrs. Slater is an excellent musician, having taken her degree in music at Eureka.

Miss Alta J. Harper is a native of Adin, California. Miss Harper is a member of the Highland Park Church, Los Angeles. She received her A. B. degree from Occidental College, Los Angeles, and received her R. N. degree at the Pasadena Training School for nurses. She goes to China as a nurse.

Mr. and Mrs. P. D. Snipes, Miss Georgia Bateman, Miss Gertrude Shoemaker and Mr. Stanley Weaver are under appointment to Africa.

Mr. Snipes united with the church at Tupelo, Mississippi, in 1913. He graduated from the "Prep" school at Transylvania in 1917. He received his A. B. from Butler College, Indianapolis, in 1922, and his M. A. from the College of Missions in 1924. He held student pastorates during his college days. He married Miss Esther Wacknitz, of Medaryville, Indiana, who is a graduate of De Pauw, and who received her M. A. at the College of Missions in 1925. This last year they have spent studying in Yale University. They have one little daughter, Ida Jane, who is a little over one year old.

Miss Georgia Bateman is going to Africa as a nurse. Miss Bateman did her college work in Eureka, Butler and the College of Missions. She has her A. B. from Butler College, and her nurse's degree from the Methodist Hospital Training School in Peoria, Illinois. Her sister, Miss Martha Bateman, is serving her second term in Africa.

Miss Gertrude Shoemaker is the daughter of Mr. and Mrs. B. F. Shoemaker of Coeur d'Alene, Idaho. Mr. Shoemaker is pastor of the church there, and Mrs. Shoemaker is secretary of the Inland Empire Christian Woman's Missionary Society. Miss Shoemaker received her A. B. from the College of Idaho, and her M. A. from the College of Missions. Miss Shoemaker has been the librarian at the College of Missions this year, and has been a member of the Student Volunteer Council.

Stanley Ritter Weaver, a member of the First Christian Church at Alhambra, California, is going to Africa to handle the business end of the mission work. Mr. Weaver has his A. B. from California Christian College, Los Angeles, and has had a good practical experience to fit him for his task.

Dr. Ann Elisabeth Farra will go out to India this fall, after taking a course in Tropical Medicine in London. Dr. Farra is a Kentucky girl. She was born in Nicholasville, and took her college degree in 1916 in the University of Kentucky. She graduated from Woman's Medical College of Pennsylvania, in 1923, and served her internship in Cleveland City Hospital, Cleveland Ohio. During the last few months Dr. Farra has been engaged in medical work in New York City.

Mr. and Mrs. Allen R. Huber, also from Kentucky, are under appointment for the Philippines. Mr. Huber took his A. B. at Transylvania, and his B. D. from the College of the Bible. Mr. Huber has served as physical director in the Y. M. C. A. at Paris, Kentucky. Mrs. Huber was formerly Miss Daisy McLin, of Hazel Green, Kentucky. She was valedictorian of her class in Hazel Green Academy in 1919, and received her A. B. in 1924 (cum laude) and her M. A. in 1925, both from Transylvania.

Mr. and Mrs. Rex D. Hopper sailed on July 3 for Buenos Aires, South America. Mr. Hopper received his B. A. degree in Butler and his M. A. from the College of Missions. He held student pastorates, was traveling secretary of the Student Volunteer Movement for one year, and for two summers has been a director in the Young People's Conferences. Mr. Hopper served last year as director of religious education in the First Church at Chattanooga, Tennessee. Mrs. Hopper was formerly Miss Ida Tobin, of Austin, Texas. She received her A. B. from Texas Christian University, Fort Worth, in 1923, and her M. A. from College of Missions in 1925.

Mr. Laurence D. Granger and Miss Marie Pinkerton, of Los Angeles, will go to Porto Rico early in November. Mr. Granger received his A. B. from California Christian College in 1926. Miss Pinkerton has had three years of college work in the University of California, Southern Branch, and in October will complete her nurse's training in Los Angeles General Hospital. After her training is completed, the young people will be married and go to their island home for evangelistic work.



A "Yellow Peril" or "Golden Opportunity"?

By BEN E. WATSON

Mr. Watson spent one term as a missionary in Japan and is now no less a missionary as superintendent of work among the orientals on the Pacific Coast

AMONG the millions of American youth today there is a goodly per cent of foreign parentage. But these lads and lassies are as much American as any of us. They are citizens by right of birth, and they want to be Americans—good Americans—in every particular. As evidence of this, witness the two young men of Japanese parentage who recently won first place in the oratorical contest of their high schools when the subject was the Constitution of the United States. One of these young men expressed himself this way, "Even though foreign blood flows in our veins *we are not foreigners* unless our hearts are alien to the Constitution and the spirit for which it stands."

Another example of American youth is to be found in the Sunday school of the Japanese Christian Church at Berkeley, California. The American Legion promoted an essay contest with the American flag as the subject. This thirteen-year-old girl, whose parents are Japanese, wrote the following essay which was adjudged one of the three best in California:

I pledge allegiance to you, flag of my United States, in word and in deed. I believe you will help me to be a loyal citizen both in peace and in war. I believe that you will lead the world, not only in strength but in righteousness; I believe that your stars are the shining symbol of the eternal brotherhood of men in the world. "Old Glory," as I stand and salute your heroic colors of Red, White, and Blue, I promise to follow your ideals of "Liberty, Justice, and Peace," not only for America but for the world.

And then added below, "I hereby pledge on my word of honor that this flag creed is of my own composition."

Who would call these young people a "Yellow Peril"? They are samples of the youth of today. If they *must* be named, why not call them a "Golden Opportunity"? And just for that reason I would enlist your sympathetic interest. For these youth not only have the handicap of criticism from older ones, but also the very distinct handicap, and that is a mild word, of having parents who are not American citizens, and who according to law never can be citizens. So a barrier is fixed, fixed by law. All orientals in America face just that very trying situation. These young people are commonly spoken of as the "second generation." For want of a better term let us use it here.

"The Chinese of the second generation in America are a group of normal young people, a little above the average, living under conditions decidedly below the average as to home and social life, and facing obstacles greater than the average." Thus did a speaker aptly describe the young Amer-

icans now living in what is commonly called "Chinatown," San Francisco.

It is frequently charged that these people will not assimilate, will not adopt or seek to understand our customs, our ideals or our religion. But, when they live under an enforced segregation having little or no contact with American customs, ideals and religion how can we expect them to understand or assimilate these?

The word "Chinatown" itself to the average American conveys an imaginary shudder. It is a place, they think, to be visited only under police protection—yet few tourists omit this trip when visiting San Francisco. They can likely see what they go to see! Even "Pussy Cat" of Mother Goose fame saw what she was looking for in London. Seeing the queen was only a ruse: she was looking for mice! So with many tourist friends. But such visits, prompted by a kind of morbid curiosity, cannot be fruitful of a better understanding, nor do they provide accurate information. Hence observations and conclusions are frequently superficial and very misleading.

The oriental problem in America is a problem of the American-born. Being citizens by right of birth they long to be treated as such, yet *they are not treated as Americans*. Isolated, segregated, lonely and hurt, they are a people without a country. This is not right. It is not American. Neither is it Christian!

Both the Chinese and Japanese have organizations to promote the welfare of their people in this country, and the chief end of these is to help in the adjustment to changing conditions. In short, to make them good American citizens. But here again, how *can* they become good citizens without knowing just what *that* is? And how can they know without the right sort of contacts? This business of citizenship is not a presto-change-sort-of-thing. Citizenship must grow. We must *all* climb up together, else we cannot stay up.

Right bravely have they been struggling against these handicaps. The Christian groups have tried to live down the hurt and forget the humiliation which they frequently experience—too often at the hands of Americans whose names are on some church roll, but who seem to have missed the spirit of Christ. These friends from across the Pacific do not ask for special concessions; they scorn condescension. All they ask is justice and a fair deal; to be given credit only on merit, in this land which promises "liberty and justice for all." How loudly we shout that phrase and how little we practice it!

Some Christian leaders have realized the need of the second generation, and are seriously and insistently attempting to meet it. Peter Wang of the Chinese in San Francisco, and S. Kato of the Japanese in Berkeley, lead in this work. The time for the youth has come. Many realize it but few capitalize the opportunity.

As the leader of young people, Mr. Kato promoted the first Christian conference of the second generation in Northern California. At that first gathering almost one hundred of these fine youth assembled to discuss together problems of life. The tone of the meeting was of a high order. The following aim was adopted: "To unite spiritual forces; to strengthen local organizations; to cultivate Christian leadership; to promote the realization of deeper Christlike living."

Four similar groups have met in different sections this spring and their chief theme has been "Choosing a Life Vocation." Their great desire is to make their lives and work Christian—a worthy motive. It was inspiring to hear them express themselves regarding the fields open to them. One is preparing to be a nurse because it offers a way to serve people when they need it most; another to be a dentist because most people have teeth, and the rest want them, so dentists are needed; another is to teach because it is an opportunity to interpret the best that is in life.

Mr. Kato is pastor of the church in Berkeley and leads these young people, but also serves the older ones. These elders must have the worship in their mother tongue, while the youth all speak English—their mother tongue. The University of California is located at Berkeley and students come from all California and other states as well as other countries. In this student body are rep-

resented more than forty nationalities. What a laboratory for world brotherhood! How the spirit of Christ might be demonstrated in service for these young people who are far from home and in need of friendship. Did not Jesus say something about the Kingdom of Heaven in such terms, "I was a stranger, and you took me in"? I believe that Jesus Christ is calling us to put the kingdom in such tangible and unmistakable terms today.

And the churches in Berkeley are seeking to do just this. One church specializes with Chinese students, another with the East India group, another the Filipino group, while we seek to serve the Japanese. More than one hundred Japanese are enrolled in the university, while another growing group is in high school. Here is a problem of the second generation, and important too, for here are the leaders—the picked men and women. Shall they be Christian or not? Our response to this opportunity will determine the answer.

What ails these youth? Nothing—but neglect! I was about to say "criminal neglect," for neglect frequently leads to crime. It is a crime before God to neglect his little ones and allow them to grow up not knowing him. What is your reply to the challenge of the second generation—which means simply the youth of today? Shall we use them or lose them? Shall we teach them or tempt them? My contact with these very fine youth convinces me that they respond quickly to the leadership which is provided. They are religious by nature, but not immune to evils of today.

They are rapidly becoming just what we are passing on to them. They are alert, growing, and will become just what we make them. Nothing better; nothing worse. What a challenge to Christians in America!



Young People's Christian Conference of Northern California, held at Y. M. C. A., San Francisco

Mary Alice Lyons—An Appreciation

By HARRIET E. ROBISON

MARY ALICE Lyons is retiring from a remarkable period of service; a third of a century she has devoted to the worldwide missionary work of the Disciples of Christ in Ohio.

The Editors of WORLD CALL have requested the writer to say something for their columns on the woman and the work. A rather intimate acquaintance extending over a period of twenty-five years should enable one to say the right word. The women of Ohio have asked Miss Lyons herself to write the story of her life. If she does this, we may all look forward to an account brimful of what nowadays we call "human interest material," as she is a very human person.

Miss Lyons was born in Cleveland, Ohio, but was reared on a farm in Cuyahoga County, not far from Cleveland. The hills and streams and lakes of northern Ohio must have helped to build into her life that love of nature which her friends have admired. Her parents were devoted Catholics, and in that faith her early years were passed.

Being the eldest of a family of seven children, and her mother being in delicate health, Mary early learned to take responsibility for others. She tells of standing on a stool to wash dishes and knead bread, and declares that in her youth she made "barrels of doughnuts." By these ministries her early schooling was considerably hindered.

The story of Miss Lyons' conversion to the Protestant faith and the Christian church is one of remarkable interest. It shows a person persistently seeking the truth without human help, and unfalteringly determined to follow the gleam of that truth at whatever cost.

She came into possession of a Bible, and read it with intense interest. She felt that there must be, somewhere, a church like that of which she had read, and she must find it. She visited different churches in Cleveland that she might find the one which most nearly met her idea of the New Testament requirements. In her visitation she came to Cedar Avenue Christian Church. Here she made confession of Christ and was baptized.

This courageous step caused a break with her past life, and meant a complete change not only in her life purposes and plans, but in her associations and friendships. To accomplish her newly awakened desires, she soon realized that she must have an education. After ten or twelve years of hard work and self-sacrifice in public school and college, she completed her course at Hiram.

In Miss Lyons' Hiram days quite a number of students decided to give themselves to Christian

service on the foreign field. Among these she was one. Hindrances arose, and she was unable to carry out her cherished plan, but as large a field of service was soon to open before her. As she came toward the close of her college course, the Ohio Christian Woman's Board of Missions was looking for its first full-time secretary. The call came to her, and she entered upon her missionary career. We are told that no other woman secretary among our people has served so long.

In 1893 our missionary program was not extensive. The woman's board had been organized less than twenty years, and women's privileges and responsibilities in the work of the kingdom were still in question by many conscientious souls. Only a few choice, courageous spirits among our women in any state had dared go out to attempt a systematic program of organizing and fostering a woman's society in every church. The new secretary had to meet indifference often, and not infrequently real opposition, but her courage and determination proved equal to the situation. During the years, as she worked, her zeal and devotion won to the cause a host of loyal supporters who became her friends and helpers.

MISS Lyons' work has been substantial and regular. The Ohio Woman's Society has, under her leadership, often taken the honors among all the states for gifts and for members won. In times of special effort, she has led her forces to attempt and to achieve their highest aims. In all these undertakings Miss Lyons has led the way by making a sacrificial gift herself. On several fields are properties purchased by the special gifts of Ohio, and bearing the name of that state. The latest effort along this line was through the Golden Jubilee for which Ohio raised \$100,000, a part of this to apply on our orphanage at Cleveland, and a part of it in honor of the faithful secretary. Today, in Asuncion, the capital city of Paraguay, are rising the walls of two very significant buildings, the Allen-Stone Building and the Mary A. Lyons Hall; the latter to be a home for girls attending our school, Colegio Internacional.

Miss Lyons' physical strength and endurance have been a marvel to her friends. To their great surprise, more than a year ago, a serious illness came to her which necessitated surgery. Gradually she has been recovering from the effects of this, and during the period of her recuperation she has had the joy of a trip to the Holy Land. We confidently believe that there will be other chapters yet to be written of Miss Lyons' life work.

"The Care of a



Delegates elected by the churches and responsible for the work of the China mission to right, Mrs. C. H. Plopper, Miss Cammie Gray, Emma Lyon, Mary Kelly, Mrs. W. Lois Ely, Laura Lynne Major, Mrs. W. R. Warren; second row, W. W. Haskell, Ber. Mr. Warren's left is Li Hou-fu, Chinese administrative secretary of the mission. just returning to China af

THE annual convention of the China Mission, which was held in Nanking from April 20-24, 1926, was in many respects the most important and most outstanding in the history of the Disciples of Christ work in China. The members of the Commission to the Orient, Messrs. Kleihauer, Golden and Simpson, were in attendance at some of the sessions, also Mrs. R. N. Simpson and Mr. and Mrs. W. R. Warren. These friends expressed themselves as having been more than pleased with the orderly manner in which the sessions of the convention were conducted.



The China convention, like all conventions held in mission lands, is a delegate one. It would be impossible to discuss business in an intelligent way under any other method. It was with a more or less strained feeling that most of us went up to this annual meeting. China was in the throes of a Civil War; anti-Christian feeling had been running high; charges and counter-charges had been made by the anti-Christian movement that the western church in China was undermining the government and that its representatives were tools in the hands of this western imperialistic organization. To their credit be it said our Chinese brethren confined themselves to the program of the convention and although at times some

the Churches"



led in convention at Nanking. The westerners in the group are: front row, left
 lin, Alexander Paul, Mrs. Frank Garrett, Stella Tremaine, Wenona Wilkinson,
 Frank Garrett, W. R. Warren, J. H. McCallum, C. A. Burch, C. H. Plopper. At
 position of joint responsibility with the western secretary, Edwin Marx, who is
 gh spent in this country

discussions were tense, no ill feeling was shown and no misunderstandings allowed to remain. The theme of the convention was "The Church." That the subject was handled in a comprehensive way can be seen from the topics of the papers, "The Outlook for a World Church," "The Organization of the Church," "The Ordinances of the Church," "The History and Aims of the Disciples of Christ Movement," "The Church, Her Work and Worship," "The Mutual Relationship and Duties of the Pastor and his Church Members," "What Festivals Should the Church Develop," "Marriage and Funeral Ceremonies."

The papers read by the Chinese members of the convention were especially good and carefully thought out. Our church in China is entering into new life and our Chinese friends are becoming more willing to shoulder responsibilities which for too long the missionaries have been carrying. This new step is not without its dangers but if the church is to grow it can only be as it is led by the people who are native and not foreign and who know their own people as no foreigner can ever know. The convention reached a high peak in both spiritual power and clarity of vision.



—ALEXANDER PAUL.

Report of the Commission to the Orient*

To the Executive Committee of the
United Christian Missionary Society:

IN ACCEPTING appointment by the executive committee of the United Christian Missionary Society as a Commission to the Orient, whatever may have been our personal limitations for such a task, they were not the limitations of prejudice nor partisan zeal. We were sent forth in the spirit of prayer and passionate yearning that our mission would issue in the promotion of that world-wide program of missions in which our brotherhood should manifest to the Christian and non-Christian world the spirit of Christian unity.

The executive charge delivered to us on the eve of our departure and published to the entire brotherhood at home and abroad placed a responsibility that exacted the utmost thoroughness in our investigations and the utmost fairness in our findings, and we can submit this report with the conviction that our service in every field was thorough and impartial.

At the end of these months which have intervened between the executive charge and this report, may we call attention to that utterance which has to do with the definition of our task and the spirit of the executive group whose earnest purpose and desire it reveals.*

In seeking to fulfill our ministry as a Commission we spent four weeks in the Philippine Islands, five weeks in China and five weeks in Japan, visiting all of our mission stations in the three countries and all of our out-stations in the evangelized areas, excepting a few small and remote communities where visitation was made impossible by limitations of time or conditions of travel. There were private interviews with every missionary in the field and with native leaders in churches and schools and hospitals. There were separate group conferences with missionaries and nationals in all of the stations. There were interviews with prominent leaders of other communions, executive secretaries of the interdenominational movements, faculties and student-groups of union institutions in which we have fellowship, and outstanding laymen in educational and philanthropic circles, some of whom, though non-Christian, have found a common social task with Christian believers. We addressed student groups in primary and middle schools, colleges, universities and seminaries, and conveyed messages of good will to every congregation in all the mission stations and in all of the sub-stations which we were able to reach.

We went to see everything the representatives of our brotherhood on the mission field were doing in the three fold program of Christian missions, and we were received with all friendliness by both foreigners and nationals, and our inquiries on all phases of the work involved were answered with frankness of spirit and minuteness of detail.

There was never apparent in any interview or conference the slightest evidence or intention to evade any question or withhold any information that we sought in a sincere effort to secure a complete and impartial report. Records were placed at our disposal. Reports were given without reservation, whether they involved gains or losses. Opinions were frankly stated by both missionaries and nationals, and every discussion in every conference, whether with the station unit of management or the administrative council of the entire mission was characterized by the utmost frankness and freedom of speech.

I. The Philippines

Our first official service was in the Philippine Islands and our initial task concerned the Manila Station.

1. *The Wolfe Case.* The Executive Committee of the United Christian Missionary Society had voted to recall Mr. and Mrs. Wolfe of the Manila Station, after its careful consideration of a petition for their recall and Mr. Wolfe's answer to the charges recorded; but, in order that

the utmost consideration might be shown those most affected by the recall, the Executive Committee had suspended operation of its deliberative action until we could review the case and carefully consider the problem at first hand. Charged with such a duty, involving personal relationships and the progress of the work in the Tagalog District, we sought to exercise the maximum of carefulness in our procedure and devoted ten entire days to the many interviews that were imperative to a hearing that would be fair and findings that would be just. If any were favored in time and consideration of personal requests, that favor was shown to those who had been recalled. They were the first ones heard on the question of procedure and in the presentation of argument, and every individual we were asked to see and hear, on their behalf, was interviewed, with the single exception of a Filipino leader who was away from Manila at the time.

It was a fortnight after we heard the final word in this personal controversy, before we arrived at our decision, which was immediately reported to Mr. Wolfe, to the missionaries on the Advisory Committee and to the Samahan (Tagalog Home Missionary Society) in the order named. We then cabled the United Society our confirmation of the Executive Committee's action.

We wish to say, frankly, that our investigation led us to the unavoidable conclusion that the doctrinal issue had been given prominence in the controversy in order to conceal the vital causes of discontent and disaffection in the Manila Station. It is our judgment, however, that in the conference-discussions, provoked by the Philippine Survey, the question of open-membership was frequently injected in violation of the specific instruction of the Executive Committee in its careful interpretation of the Survey's scope and objectives. We were disappointed in the revelation of an unfortunate tendency, oftentimes in the past on the part of some of our workers, both nationals and foreigners, to allow trivialities to tyrannize their judgments and jeopardize their relationships. But the cumulative effect of trivialities can make relationships that ought to be harmonious, for the work's sake, absolutely impossible of continuance. The missionary staff in any given community should offer to the native constituency a challenging example in cooperation. When that lack of unity, in effort and spirit, reaches the low plane of an insidious propaganda for the disaffection of the native leaders toward the station staff, it is time to correct such a menacing influence, whoever is to be sacrificed in the action. Whenever a missionary becomes more absorbed in building up fences of personal protection than in passionately devoting his energies to the program of Christ in evangelization, the wrong motive is dominant in his life, and the missionary must surrender the motive or the motive will sacrifice the missionary.

It was our conviction that the petition for recall was an unfortunate and unfraternal approach to the solution of a problem, even of such gravity as to endanger the morale of the entire Philippine Mission. In confirming the executive committee's recall of Mr. and Mrs. Wolfe we gave priority to the following reasons for its necessity as an act of administrative justice.

(1) Alienation of native workers. Voluntary testimony was sufficient to implicate Mr. Wolfe in a deliberate effort to alienate native Christian leaders in their relationship with other missionaries. Events subsequent to our Manila visit have reinforced our conviction that he was in sympathetic cooperation with an opposition whose propaganda of discontent was being carried to the doorstep of almost every native leader in the Tagalog District. Mr. Wolfe claimed responsibility for the comity agreement with the Presbyterians in the Tagalog District, and played an active part in the joint agreement with the Methodists and United Brethren for comity observance and practice among the Ilocanos; but he seemed, in later months, to be driven by the sinister purpose to hinder the nationals

*The Executive Committee's charge to the Commission will be found in March, WORLD CALL.

from cooperating in that covenant of comity to which the mission has been pledged.

(2) Inefficiency. It is not within our province to pass judgment upon the earlier years of Mr. Wolfe's ministry as a missionary, and we are confident that they represent a commendatory service, inspired by an evangelistic passion, the memory of which has kept many of the older native leaders his warm personal friends. But, in latter years, there had been, even among these leaders, a growing discontent over the lack of efficiency in the department of evangelism of which he was executive head. That dissatisfaction had even led to a request, by certain nationals, for a change in the administration of that department. The opportunities for evangelism, in the Tagalog District, had challenged a program far more aggressive than had been provided by the Department of Evangelism in the Manila Station. Accurate statistics were unavailable and inefficiency was revealed in Mr. Wolfe's limited knowledge of actual conditions in the churches of the Tagalog District.

(3) Incompatibility. Added to the serious faults suggested above was Mr. Wolfe's unfortunate incapacity for teamwork and the incompatibility that had been the basic reason named in the petition for recall. We found the testimony that had been submitted in this petition easy of corroboration and evidently not overstated.

With great reluctance to pass an unfavorable judgment upon one who had been on the field for such a long term of service; but with the conviction that the progress of the work demanded such action, we confirmed the action of the executive committee.

2. *Open Membership.* Statements, for which creditable sources are claimed, have been recently published which convey the impression that open-membership is a practice to which some of our churches in the Philippines are committed in congregational policy. *We can emphatically declare that there is no such practice and that the terms of admission to membership in our Filipino churches are in nowise a departure from the historic practice of the Disciples of Christ. We make that assertion after an interview with every missionary on the field and with every Christian leader among the Nationals with whom an interview was possible.*

(1) "Open-Membership" as defined by the average Disciple was doubtless practiced at one time in one of our Manila churches under the following circumstances:—

The Taft Avenue Church ministers to a student constituency many of whom board at the Albert Allen Dormitory for men, under whose roof is the auditorium where chapel services begin the day's program of student activities, and where the student church assembles on Sunday evenings. For the Christian anchorage of the students of other communions the Taft Avenue congregation permitted, at one time, what was termed "affiliated membership" and gave formal recognition to members of other brotherhoods as associate members of the student group; *but even that practice has been discontinued.* While the students of other communions are urged to find in the Taft Avenue Church a spiritual home, they are not identified with the congregation in any form of church membership.

(2) Our commission found that an incident in the church life at Laoag had been used as the basis of contention that open membership was practiced in the Philippine Islands. Laoag is the chief city of Ilocos Norte, a region in which our communion has been the only Protestant force at work until the Seventh Day Adventists recently entered. A member of another communion, who had impressed the Laoag church with his ability and Christian zeal, was elected to the eldership at a congregational meeting. This act was an oversight on the part of the native church and was not a willful attempt by any one to experiment in open membership. When our missionaries, who were absent from the service in which this was done, learned of this election, they called the attention of the church board to this violation of Disciple polity and the matter was promptly adjusted through the immersion of the man and his identification with the local congregation.

Had the entire story been published at the beginning, the missionaries would not have been the victims of an unwarranted suspicion in the homeland.

In Bangued and Dolores of the Abra District where missionaries of the Methodist brotherhood were the pioneer evangelists, we have congregations worshipping in churches built by our Methodist brethren during that period of evangelization. These buildings became our property by the terms of the comity agreement subscribed to by representatives of our mission on February 2, 1923, and recorded by Mr. Saunders, secretary of the mission. In that allocation of territory the congregations of the Methodist brotherhood were placed under the watchcare of our pastors, who have been faithful to that trust and considerate in their ministry. The members of these two communions share the same building and are ministered to by the same pastor; but maintain their separate identity and autonomy.

After a thorough investigation of all these cases, cited against the Philippine Mission and careful inquiry into the native sources of criticism and complaint, we are compelled to say, in the interest of fairness, that a credence unwarranted by actual conditions has been given to statements that have emanated from unreliable reportorial sources in the field.

3. *Comity and Cooperation.* Our first entrance into the Philippines, on an evangelistic mission, drew a protest from evangelical groups that had preceded us upon that vast field where there was abundant territory for the evangelistic adventures of all communions. As the years passed and the problem of inadequacy in staff and budget confronted each brotherhood, conferences were held and overtures were made that looked toward such comity and cooperative effort as would contribute to greater efficiency in the ministry of all the Protestant brotherhoods at work in the Philippine Islands.

(1) Reference has been made to the allocation agreement with the Presbyterian Mission, for whose consummation Mr. Wolfe claimed a large share of responsibility, which was a fraternal understanding regarding areas of missionary occupation, that involved the unevanglized municipalities of the Tagalog District.

(2) We have referred also to the comity agreement arranged with the Methodist and United Brethren Missions at Manila on February 2, 1923, when Messrs. Wolfe, Stipp, Higdon, Pickett, Swanson and A. G. Saunders, then acting secretary of our Philippine Mission, represented our interests and registered their approval of the proposed plan of cooperation. A copy of the memo of that meeting from the secretarial files of the mission will show the terms of agreement underwritten and the spirit prevailing in the conference. We also append to this report a copy of the resolution on Comity in the Philippines adopted by the executive committee and confirmed by the Oklahoma City Convention in 1925. (See 1925 Year Book, pages 38-41.)

(3) By the terms of the Manila agreement on Comity we committed to the pastoral care of Methodist ministers the members of our churches in the Cagayan Valley,—a region very remote from our operating base, requiring many days of constant travel to reach it, and making exceedingly difficult of maintenance an aggressive program of evangelization. These congregations of Disciples were not compelled by this agreement to make any sacrifice of religious convictions nor forfeit any privileges of personal faith; but were left free to cooperate with the Methodist pastors in promoting a program of Christian service.

Not only in the official record of that conference on Comity is fraternal cooperation registered in spirit and in deed; but we discovered additional evidence of effort to manifest the goodwill of our mission in the reports of cooperation practiced by Mr. Saunders, who, to show his personal goodwill, conducted Union evangelistic campaigns for United Brethren and Methodist churches in which many additions were received into these churches on their denominational terms of membership.

In our judgment the comity agreements in which our mission had covenant part were of the utmost necessity to effective missionary effort, and, while a few of the na-

tionals in the Tagalog District may have not faithfully complied with all the terms of those agreements, our Philippine mission has kept faith with those brotherhoods with whom we covenanted in that program of cooperation.

While it is a source of regret that comity did not come earlier in the Philippines, before our pioneering adventures had more practical direction and delimitation, there is comfort in the reflection that the Christian groups we assembled in the Cagayan Valley have the promise of permanency through the supervision of another brotherhood's strong organization, and are not like abandoned ruins that mark the erratic course of so many independent promoters of missionary effort who are responsible to no brotherhood for their adventures in the field of world-wide missions.

4. *Our Educational Policy in the Philippines.* The extent and efficiency of the government's educational program in the Philippines have made advisable the discontinuance of certain grades in mission schools, which were once fruitful sources of contact with the native homes in the earlier history of the mission. At the present time one of the most promising opportunities for Christian influence is found in older student groups and a most practicable avenue of approach is through dormitories, maintained by our mission, like the Albert Allen Dormitory in Manila and Adamson Hall in Laoag. In the Union High School at Manila and through the Taft Avenue Church for students our missionaries are reaching fine young men and women for the Christ of Youth.

In the program of ministerial education forward looking mission boards have been eager to keep pace with the government's high standards of education for Philippine Youth, and to that end the Union Seminary was established at Manila.

Our own program of ministerial training was merged with this larger cooperative effort, and the Training School at Laoag was discontinued.

This institution, however meritorious its record in any term of its history, had become an economic liability, and without reflection upon those matriculates whose motives were worthy, this Ministerial Training School had become the institutional rendezvous of many dishonest students, who pretended a passion for preaching and the consecration of volunteers for that unselfish task, in order to secure the free tuition and dormitory privileges that were gratuitous to ministerial students.

When our mission faced the statistical truth that only five men trained in the Laoag institute had remained in the ministry, the discontinuance of the institution was not deemed any serious sacrifice of opportunity; but an imperative act of administrative economy.

Our students in Union Seminary find carefully selected courses of instruction in our communion's history and doctrine and polity. These courses are pre-requisite to graduation, so that no graduate student, of our own communion, can complete his course and not be thoroughly acquainted with the distinctive plea of the Disciples.

5. *Hospitalization.* In considering the future of medical missions in the Philippines there is encountered the fact of a hospitalization program promoted by the government with abundant resources for the maintenance of its institutions at the maximum of efficiency. We were gratified, however, to find in our station hospitals a supervision and staff-service of the highest type challenging the cooperation of Filipino physicians of the highest professional standing, and the graduation of a large class of Christian nurses in Manila, representing the work of our three hospitals, was prophetic of a far reaching influence for Christianity and a cogent reason for the continuance of a program of hospitalization that will represent, in its investment in personnel and property, a fair evaluation of the worth of this phase of mission work to the supreme evangelistic objective of all mission service.

6. *Our Evangelistic Task.* The Disciples of Christ are in the Orient for one paramount purpose, a purpose made sacred by the divine command in which Christian missions had their origin and the human chronicles that have registered the progress of the church on the field of history. That purpose is to leaven communities with the Christian

message and the Christian life. There was a time when the lands of the East were as reluctant to receive the missionaries as the churches of the West were to send them. Today the gates of the Orient are wide open to the herald of the Christian message and the opportunity for Christian evangelization must be met with a commensurate passion for the ministry of evangelism. This open door must have eager evangelists pressing through to those who wait. Our loss in the Philippines is not registered in the churches of the Cagayan Valley that we committed to the pastoral care of our Methodist brethren. Our loss in the Philippines is registered where we had Mr. Wolfe's inefficient superintendence of evangelism and program inadequate to the opportunity.

Among the Ilocanos we found the evidence of great evangelistic zeal. The missionaries responsible for the evangelistic program brought the Ilocano preachers into monthly conferences and institutes and sent them back into their fields encouraged for their task and equipped with Christian literature and the mature counsel of their foreign friends. In that area new churches were in process of building and congregations were being brought to self-support. Alert and ambitious youth was appreciative of the Christian message. At Laoag we witnessed the graduation of a Christian Leadership Training Class of more than one hundred in a building thronged with young people who were interested in the achievement of their fellows.

The Tagalog District represents an area in which we have ministered from the date of our entrance as an Evangelical Mission in the Philippines. Our oldest native preachers are in this region and the Samahan is an established executive council of Filipino pastors and laymen to which has been committed the evangelistic program of our Manila Station. The Tagalogs are temperamentally fitted for evangelistic enterprise. The present propaganda for Philippine independence has its most impassioned orators among the Tagalogs. Encouraged by missionaries with an evangelistic passion and program of merit, our Tagalog leaders organized many churches in that potential area of Christian influence; but, lacking that inspiration in recent years, with their sympathies enlisted in partisan discussion and the personal animosities of a few missionaries, they have suffered the losses that are always the aftermath of partisan quarrels in the experience of a mission station.

As a mission field, Luzon, the principal island of the Philippine group with Manila as the alluring insular capital presents an opportunity for evangelization in many ways unsurpassed by any oriental province.

Mohammedanism is confined to a remote island of the archipelago, and the colossal ruins of great cathedrals bear witness to the decadence of Roman Catholicism.

Alert to this day of opportunity is that faithful group of our own chosen missionaries, holding steadfastly to the Christian purpose that turned their faces toward this land of their soul's desire.

Memo of the Informal Meeting of the Christian, United Brethren, and Methodist Missions Held in Manila, February Second, 1923.

Meeting was called to order by Bishop Charles Edward Locke, Mr. Swanson offered the prayer. Those present were Mr. Widdoes of the U. B. Mission. Messrs. Stipp, Higdon, Pickett, Wolfe, Swanson, and Bowman and Alexander Paul, and Mr. Saunders from the Disciples Mission; Bishop Locke, Messrs. Lyons, Rayner, Marshall, Cottingham from the Methodist Mission.

Proposal of Allocation. After a careful canvass of the northern field including Abra, Cagayan, and Ilocos Sur, J. F. Cottingham offered a proposal to exchange certain work and to withdraw from certain places. Mr. Widdoes seconded the proposal and after some discussions all of which were most friendly and fraternal the following informal agreement was made which is to be forwarded to the mission boards interested for their approval.

Terms of Comity. Methodists agree to withdraw from all of Abra province except Bangued, which shall be left for future adjustment, and from all north of Vigan ex-

cept Magsingal, from which they shall withdraw if possible. That everything north of the Abra river, except the municipality of Vigan and the Barrios of Cagayan which are north of the Abra river be considered the territory of the Christian Mission.

The Christian Mission agrees to withdraw from Ilocos Sur south of the Abra river, except the town of Tayao, and from the Province of Nueva Vizcaya, Isabela, and Cagayan, except Claveria and from Aparri the latter place to be left until the adjustment at Bangued has been made.

Administrative Details. It was further agreed that immediate steps be taken to acquaint our churches in those sections of the proposed changes and that union meeting be held in each place in order to show the membership that real harmony and love prevails among the missionaries and pastors of the missions cooperating.

That immediate steps be taken to appraise and to adjust properties which may be exchanged in the transfer of the work, the mission which receives the largest amount of property to compensate the other mission for such loss as it may suffer in the transfer.

It was further agreed that when one mission shall withdraw that it shall issue to each member to fellowship in any church in which he may desire to worship.

Spirit of the Conference. The whole conference was one of harmony of spirit and full of sincere Christian desire to bring about a close and fraternal plan of cooperation and fellowship in the great task we have of bringing the Light to the Philippines.

The meeting was closed with prayer by Rev. E. S. Lyons.

II. China.

He who studies the China of today and yesterday finds the traditions of a nation once dominant in the Orient, the tragedy of a nation despoiled by foes within and without, and the travail of a nation experiencing renaissance. What will happen in China is an impossible prediction. Earthquakes can be registered but not forecast, and earthquakes typify in this peculiarity events in China,—social, political and religious. China is the Orient's greatest mystery. China is a power to be reckoned with in international councils, but a power that has more threatening weaknesses than any state in the family of nations. China has experienced changes in government from a succession of autocratic dynasties to her latest experiment in democracy; has known wars and their aftermath, has suffered at the hands of nations greedy for the spoils of conquest,—but through all the milleniums of her existence has kept the sceptre of national dominion. China is among the eldest born of the nations, but a mere child in stature by the measurement of modern progress.

Our visit to China was at a time when provincial war lords were contending for mastery, and Peking was the headquarters of a provisional government, and the Christian General Feng was losing to his rival Wu Pei Fu. Russian Bolsheviks were active and the May Day anniversary of student riots was approaching and anti-foreign demonstrations were being promoted by student groups and their political friends. Children in the narrow streets of the cities and towns called us foreign devils, and missiles were thrown at a missionary and a member of our Commission as they visited a Confucian temple early one Sunday morning in a far inland town. Banditry was so prevalent in certain districts that we were compelled to leave a few remote outstations off of our itinerary.

Missionaries of long experience on the field are far apart in their appraisal of conditions. Some see a very menacing gesture in the anti-foreign demonstrations, while others see in them the superficial threat of irresponsible students with more of roughplay than real purpose in their violence. But it is a time for the observance of caution in the conduct of missions in China and anti-foreign sentiment makes mission government difficult to administer and mission policies difficult to determine. Unguarded speeches and hasty action can create serious conditions at this time in China. One can understand, therefore, how the dangerous tyranny of fear could oppress the spirit of our missionaries in China—the fear of the nationals being influenced by the wave of anti-foreign sentiment in their

demands upon the mission, the fear of their misunderstandings and misjudgments, the fear to be frank and direct in dealing with the nationals in fraternal councils on mission policy and administration; the fear of deficits from losses in student registration, because of the May Day incident and its aftermath; and added to all this, the fear of criticism by unsympathetic Disciples in the homeland unacquainted with the tense situation. But when one sees the calmness of faith with which our missionaries in China face acute problems and difficult tasks, he feels like broadcasting their virtues to the world.

1. *Open Membership.* If there are those who can not give fair consideration to the ministry of our missionaries in China, until they hear our report on the status of the China Mission in the matter of open membership, perhaps our observations in that particular should be first written into the record.

Open membership is not a practice on the part of our churches in China. In a very careful investigation along this line we were forced to the conclusion that on the part of some of the critics of our missionaries there had not been a fair and honest attempt to secure all of the facts in any given case in which the charge of open membership had been registered. Because members of other communions worshipping with our Chinese congregations of Christians said they were Christians, they were reported as declaring their membership in Disciple churches. Our interviews with these individuals elicited the positive declaration that they tried, in as plain terms as they could use, to convey to their questioners the idea that they did not consider themselves members of the local congregations of Disciples, nor even members of that communion. There were certain Christian women in some of our mission stations in China who were identified in interest and zeal with our Christian groups but unidentified with them in church membership. They still feel keenly the great wrong that has been done to them through the misrepresentation of their relationship with the church groups with whom they worshipped. Our own recent experiences make us appreciate the difficulties encountered in the translation of an English message into the Chinese language even through the medium of a skilled interpreter.

We are convinced, however, that misinterpretation of the statements of many Chinese Christians could have been avoided, had Mr. John T. Brown on his personal errand in China secured an interpreter equal to the serious task for which he was employed. For whatever may have been the linguistic attainments of the interpreter, he was a very recent convert to Christianity, he was not a member of our own brotherhood and therefore not versed in its teaching, and the technical vocabulary of Protestant theology was foreign to him. Fair treatment demanded the utmost care in the choice of an interpreter and the Christian nationals of other communions who were so crudely interviewed and grossly misrepresented remember that experience with indignation. Some of them in recent months have become identified with our own congregations, but not until their immersion and formal reception into the fellowship of the church, had they ever considered themselves members of our brotherhood.

Open membership would be difficult of practice in China because of Chinese clannishness. It is exceedingly difficult to influence a Chinese Christian to make a transfer of membership from one congregation to another of the same communion, because there is a prevailing sentiment of loyalty to a local congregation or to the person of a former pastor that makes such a transfer almost prohibitive and at least exceedingly rare.

On our visit to the far inland town of Luchowfu, we learned that Mr. Baird, a former missionary, had been a persistent advocate of "open membership" but that his definition of the term included very common practices of fraternal fellowship that have never been regarded by the average Disciple as inconsistent with historic position and precedent. We are convinced that this missionary, however sincere his opinion, attempted to stamp his personal conviction and program concerning open membership upon the policy and practice of the Luchowfu church, and that in that purpose he did not have the support of any mis-

sionary now on the field. Overstepping the boundary line that clearly limits individual prerogative in the administration of mission policy, he enrolled members of other communions upon the membership record of the church without regard for the traditional membership policy of his communion and the instruction of his manual consistent with that recognized policy. Certain of these who were enrolled were teachers in the middle schools of the mission, who had joy in the fellowship of the local church, but who, according to their own very positive declaration, did not consider themselves members of the local congregation, and who declared to us that they so informed both Mr. Baird and Mr. Brown in interviews that were held at the time of the latter's visit to China. Uninformed as to the policy of the average congregation of Disciples in determining the personnel of an official board, these teachers accepted membership in the administrative church group to which they had been elected. Later on when they learned that their election was a violation of custom and polity prevailing in the majority of the churches of our brotherhood, they were willing and eager to resign, even though it meant loss of face in a Chinese community that could see in their resignation nothing but a humiliating degradation. Such an experience could be easily explained in an American community and the embarrassment relieved, but not in a Chinese community, for East is East, and West is West, in the interpretation of situations that may be quite similar in circumstances. One visiting this field and learning of these circumstances feels the compulsion of great sympathy for a group like the congregation at Luchowfu, who wanted to know and do the right thing, but who were led into an experiment that made them the innocent proof-case of contending groups in our brotherhood at home, when these Luchowfu Christians were not seeking notoriety for either congregational daring or delinquency, but needed the sympathetic counsel of genuine friends.

2. *Christian Education.* Despite the widespread attack last year upon Christian schools and colleges whose Chinese faculty members were charged with lack of patriotism because of their identification with "agencies of foreign imperialism" as our Christian schools were termed, the door is not closed in the educational opportunity for mission boards in China. Middle Schools for Boys experienced reduction in enrollment last year and very crippling losses in tuition fees that represented anticipated normal revenues upon which budgets had been based and contracts made with teachers. Our Middle Schools for Girls, however, showed no decrease in enrollment nor disaffection in interest.

The new regulations for the registration of mission schools issued by the Ministry of Education have focused the attention of mission boards even more than the student boycott of Christian schools and the student riots of 1925. To the regulations requiring for each school a Chinese principal or assistant and a Board of Directors in which more than half of the members are Chinese there is a willing assent. But serious difficulties are encountered in the regulation that the mission school, in order to secure Government recognition, "shall not have as its purpose the propagation of religion" and the "curriculum shall not include religious courses among the required subjects," and "attendance at chapel services of a religious nature shall not be compulsory." The anti-foreign propaganda in educational centers by student groups forced the Government regulations, and a student strength that can make itself felt in circles of state is not to be despised in church circles. The rejection of the terms upon which recognition is offered will result in difficulties with students, as graduates of unrecognized schools are not eligible for entrance into recognized colleges without examination, nor eligible for civil service, and are forbidden candidates for that most coveted favor, a government scholarship abroad. Compliance with the terms of registration may offend those who feel that our educational program on the mission field should have in definite pronouncement and policy an evangelistic objective.

It is true that a Christian school cannot be maintained in China without supporters at home, but it is also true

that it cannot be operated without students. What shall the China mission do? Shall it reject the Government's terms of recognition and jeopardize our standing with the state and with the student constituencies, or accept the terms and make religious instruction elective and courses in Bible study optional? Can the mission patiently work out terms of relationship that will satisfy the Ministry of Education and that will not compromise the educational and religious rights of Christian schools?

The situation compels careful judgment. It is not a time for defiant attitude and reckless utterance. Christian education with a Christian purpose that seeks China's welfare, and a Christian spirit that yields the fruit of patience, tolerance and sympathy has no riper field for its ministry than China, and there seems to be prevailing in the councils of Christian educators in China a spirit prophetic of a solution of the present educational problems without sacrifice of the supreme purpose for which our educational institutions were founded.

Our missionaries responsible for the direction of our educational work in China are alert to the situation created by the new regulations of the Ministry of Education and are united in their opposition to any course that would rob our educational institutions of their essential liberties and privileges in the promotion of an educational program distinctively Christian. Modification of the most objectionable clauses in the regulations, or an interpretation acceptable to the Government and favorable to the continuance of present mission policies is the hope that our missionaries share with the educational leaders of other Missions.

The cost of maintaining higher educational institutions has made it almost prohibitive for some communions to undergird such a program, and the Disciples of Christ are among those who have felt the economic pressure which has been a factor in promoting union movements in higher education. Of the fourteen institutions of higher education in the China Christian Educational Association, ten are union institutions that represent an overwhelming majority in the student enrollment of the Christian colleges of China with the University of Nanking having pre-eminence, and fulfilling in its educational ministry the dream of our own F. E. Meigs who in his great missionary career laid the foundation of this influential institution.

Ginling College, with its attractive physical equipment and prominence in the educational life of China, is within a stone's throw of the pond where Dr. Macklin baptized the first convert to Christianity won through our pioneer efforts forty years ago, Shi Kuei Biao, who was a wonderful herald of the Christian Message to his own race. In Ginling College and the University of Nanking, foremost union institutions, we have fellowship and are represented upon the faculties by men and women of splendid scholarship and Christlike spirit.

In Nanking Theological Seminary we are cooperating with four other missions in the training of young men for the Christian ministry, and have ten young men preparing for that service, and two capable representatives on the faculty. In the well equipped Institute for the training of Bible women we have a group of Chinese women preparing for that most effective type of Christian service, and in all of our mission stations we have native Bible women of the highest type doing effective evangelistic work.

With appreciation of every contribution to the progress of Christianity made by these institutions for the training of men and women in the ministry of evangelism, it is a source of regret that they do not reflect, in their institutional life, a more complete unity. A creedal subscription required of faculty members is archaic. It is to the credit of our China Mission and our United Society that the rule had to be suspended before we would enter into cooperative relationship. In this day of China's great need for the highest type of Christian leadership, the institutions that train ministers and Bible women should represent a unity that rebukes religious partisanship, a Christian purpose that towers above denominational objectives, and a spiritual freedom that emancipates from sectarian bias and provincial outlook. The president of the China Christian Edu-

cational Association, one of the foremost nationals in Christian service is hopeful and optimistic, feeling that the Government's appraisal of Christian schools is more favorable than ever to an aggressive educational program by our various missions. It is not a time for retrenchment. The closing of any school at this time in the history of the China mission is closing a gateway of opportunity in the pathway of progress.

3. *Hospitalization.* The Mission Hospital will have a place in China for many years so that our investments in that form of service can be continued with assurance of their fruitfulness. Our hospital at Nanking erected in 1893, is now the right wing of a large union hospital in whose far-reaching service we have fellowship in support and staff-representation. At three of our other centers we have well equipped hospitals of our own maintenance and direction where multiplied thousands are treated during a single year and daily evangelistic services are held by Chinese pastors. In two of the communities where we have maintained hospitals Chinese physicians trained by our own missionaries have established their private institutions and operated them with a fair measure of success, but our own program of hospitalization has not suffered from this apparent competition.

Eventually, of course, Chinese physicians will be in charge of all our hospitalization and the manning and maintenance will be no longer our responsibility, but that day is not yet at hand in China, as it has been for so long in Japan and is rapidly approaching in the Philippines.

4. *Evangelization.* If a mission of the Disciples of Christ in China or elsewhere is to be successful, there must be a passion for the evangelization of those communities that have received our representatives and permitted the establishment of our institutions.

The visitor to our stations in China finds serious hindrances to as fruitful evangelization as our missionaries are eager to accomplish. Banditry prevails in many communities for whose evangelization we have the responsibility of the only brotherhood working at the task in those areas. The anti-foreign sentiment that found expression in student riots and the boycotting of Christian schools and colleges was felt also by the evangelistic departments of all Christian missions. War in China is at that stage where it is most detrimental to religious zeal. Long casualty lists can drive communities to places of worship and make minds fertile for a religious message; but China's civil war has not reached a plane of carnage that humbles the people and makes them seek God. No one wants such a preparing of the soil by the red ploughshare of such a war, but the present militaristic government of China is trampling hard with the tread of the soldiery the hearts of the people. Provincial governors, eager to control the balance of power, are strengthening their forces. The sound of the bugle is in the land. Taxes for the upkeep of these provincial armies are levied and the people, already poor, are experiencing greater poverty and hard put to make their daily living. Add to all this the propaganda of Soviet Russia and one can see how difficult at this time is the task of Christian evangelism in China.

An unavoidable handicap oftentimes from within our own ranks is experienced when the under-manned educational department of a mission station has to be immediately recruited and the evangelistic department has to sacrifice the recruit, who is oftentimes the most capable member of the evangelistic staff. In the face of such hindrances the budget for evangelism is pitifully insufficient. Amounts shamefully small are allowed for itinerating expenses and the salaries of nationals. Bright young men are more easily recruited for the school than for the church.

The church in the Orient is facing the fact of competition with the state even for the service of men trained in our own schools, for an underpaid ministry has its bearing upon the problem of ministerial recruiting in China as well as in the United States. In the free tuition and board offered the ministerial students there seems to be the hazard of failing to develop self-reliance in the men educated for the church by the church. That custom would be destructive of morale in American seminaries. The average

minister among the Disciples has provided his own way through college. He has washed dishes and fired furnaces and carried newspapers to the doorsteps of subscribers until he was sufficiently advanced in his course to supply rural pulpits two or three Sundays per month; but democracy has not reached that plane in China, where the man who becomes a student can do tasks that are menial without "losing face," and pulpits that can support a ministerial student during his seminary course are not as numerous as they are in the over-churched areas of the Middle West.

Heartbroken as one must be over China's sufferings, there are signs of the morning. There is a growing passion for reading that is abroad in China. Anybody who can read seems willing to read anything. The evangelist finds in the crowded tea-houses and temple courts hands outstretched for his tracts and gospels. Youth is breaking with traditions as ancient as the early dynasties of Chinese imperialism. Feeble as democracy is in China, and doubtful of its successful issue as some specialists in political science may be, it is an entering wedge for new freedoms in a tradition-ridden land. A break with traditions that have tyrannized home life means a cleavage in religious life more marked than ever since the introduction of Christianity into China. Buddhism is trying to stem this increasing tide of sentiment by emulating the social program of Christian Missions; but Buddhist homes for foundlings and the aged poor are even worse than the institutions that Charles Dickens indicted in *Oliver Twist* and kindred stories long ago. A visit to the temples and monasteries and so-called benevolent institutions of Buddhist faith convinces one that Christian Missions are at the threshold of the greatest era of achievement in the history of modern missions. It is no time for retrenchment and the reduction of budgets. Such a course is similar to the abandonment of a strategic position on the eve of victory.

III. Japan

In most oriental countries whatever is western in thought and custom may represent an invading influence through enforced contacts; but whatever is of the West in Japanese life represents a voluntary assimilation of ideas. This enthusiastic acceptance of the material civilization of the West has made Japan the premier state in the oriental group, and a peer of many Western Powers in physical strength. Nowhere in all the Orient is the impregnation of western ideas more marked than in Japan. Yokohama is the nearest Oriental port to the American mainland. Tokyo is more American than Manila, and within another generation Japan may be more western than oriental in its prevailing habits of life. While Japan feels keenly the odium of the Exclusion Act passed by the 1924 Congress, the nation hides its wounded pride beneath a polite exterior, and treats American visitors with indiscriminate courtesy. In all probability our nation could not conceal so thoroughly an offended pride.

Perhaps, the West and the East differ in their evaluation of frankness. The West may place that virtue far above conventional courtesies and the East may accord to it a lower rank. This oriental characteristic of indirectness and unfrankness makes conference difficult, and perhaps the Japanese more than any other oriental nationals whom we interviewed were kept by the tyranny of the conventional from the freedom of frank utterance. Our contacts, however, were pleasant and our study of conditions favored by the very courteous reception accorded us everywhere in Japan.

When the Disciples of Christ entered the open door of Japan's friendly attitude to foreign missions or rather the unbarred door of the Empire's policy of non-resistance, they occupied three strategic but widely separated points of contact with the island-nation's multitudes. The city of Osaka presented two compelling phases of missionary opportunity, the two poles of the magnet attracting investment,—its industry and its idolatry. Osaka has become the largest city of the empire with more than two million residents and the premier city of Japan's industrial life while 800 Buddhist temples fling a challenge to the missionary who wants Christianity demonstrated in one of the most formidable strongholds of a pagan faith. So in the

shadow of the great Tennoji temple and in other quarters of the city where the currents of life surge through crowded channels our Japan Mission has established centres of evangelization and institutional contacts with many city homes.

Seven hundred miles to the north is a populous and prosperous region entered for Christian conquest by that sainted pioneer of our brotherhood's adventures in Japan, —C. E. Garst. Growing towns girdled with mulberry groves and busy with the shuttles of the silk weavers present one of the most alluring opportunities for Christian missions to be found in all the Orient. Treasure cities they are, strung upon strands of steel in the Government railway lines that connect them,—cities attractively envired, with civic pride and substantial commercial foundations where modern schools and a moral atmosphere have their lure for respectable families seeking wholesome surroundings and educational advantages. Akita and Fukushima are headquarter cities for our mission staff responsible for the superintendence of Christian activities in this large northern area which we have occupied with other Christian communions.

The third converging point in this triangle that defines our field of service in Japan is the national capital. Tokyo, as the seat of imperial government and the radiating centre of national influence grips with all the power of the imperial city the admiration of the Japanese. Even the position of first class coaches in the movement of railway trains is determined by the direction of the capital. If the movement of the train is from Tokyo, the first class coaches are at the rear, but if the movement of the train is toward the imperial city, the first class coaches are nearest the engine.

It is the ambition of the average Japanese youth who is at all eager for an education to be educated in Tokyo, and there are students innumerable crowding the tram cars and street cars and busses, clad in the grey uniform of the primary schools and the blue of the middle schools and higher institutions. It has been good missionary strategy to locate educational institutions in Tokyo, and our mission, like that of other communions, has made education prominent in its program of Christian service in the national capital.

Several Protestant missions have temporary fellowship with the large Methodist College at Tokyo in the training of ministerial students, and our own mission has found it advisable to enter into such a cooperative program, rather than continue the discouraging procedure of attempting to operate an independent seminary inadequately financed and staffed to meet the educational standards of a new day in Japan. This is a temporary experiment in cooperation, but our ten representatives in the student group represent a fair percentage of the enrollment and give promise of great usefulness to our churches in Japan.

Our churches in Japan are served by Japanese pastors of the highest standing in character and more than average ability. In their libraries you will find the best of recent volumes, and the evidence of a discriminating taste. The Bible women of the mission stations are competent, but it is extremely difficult to recruit this department of service, inasmuch as becoming a Bible woman is equivalent to taking the veil in the dedication of a celibate life to the evangelistic ministry. Young women who enter this field of service practically surrender the right of marriage, for in most cases they are in the bonds of a betrothal parentally arranged and the sundering of these ties often means disinheritance and social ostracism. Youth is in open rebellion against this tyranny of tradition and this handicap to the work of recruiting Bible women will gradually disappear.

Our educational institutions seek to maintain high standards of character and scholarship in their selection of faculties, but because of the difficulties encountered in securing a corps of full time teachers, specialists with government recognition have to be engaged for part time service. This presents a difficulty in securing faculties whose personnel is entirely Christian in affiliation although unanimously approving the Christian movement. The Imperial Government is a formidable competitor for the service of teachers of ability trained in our own schools and Christian in faith and life. Our salaries are too low to meet

the economic needs of these trained Christian teachers and we lose their valuable service to government schools and other departments of government where their service is sought.

Our foreign staff in the empire brings to bear upon the problems of the Japanese Mission a wisdom born of experience and a service born of the desire to help make Japan Christian in its ideals. Our stations are undermanned and our workers overburdened. The cost of living has increased to such an extent and the problem of administration on the basis of present budget allowances has become so acute that the Japanese mission finds it not only difficult to increase the personnel, but necessary sometimes to prolong the furloughs of missionaries at home.

Japan as a mission field does not reveal a completed task on the part of the churches of the West that have commissioned their representatives to service in this empire of the inland sea. In a conference with leaders who are prominent in all of the largest communions at work in Japan,—educators and authors popular in mission study classes—there was an emphatic negative to the question, "Is it time to withdraw our foreign staff from Japan?" Of course, we found the radical nationalist type of Christian who is reluctant to admit the dependence of any native group upon foreign assistance, and especially foreign administration. Many churches have been brought to complete independence of foreign aid by missions larger than our own and longer established, but the majority of Christian congregations would find the problem of maintenance impossible to solve without foreign help. The Christian constituency exercises an influence beyond its numerical register of strength but it is still a very small percentage of the religious population of Japan. Great rural areas wherein the masses of population are untouched by Christian influence and unreached urban masses have a claim that must not be overlooked in the evangelization of Japan. For this task the Japanese church is unequal in its own present strength.

Japan's national stature compels attention. In every national capital statesmen are sensitive to the official utterances from Tokyo. This island empire of the Orient is sought as an ally in international confederacies and consulted as an equal in the conferences of great powers. One of the Big Five in military strength, skilled in diplomacy, alert to western progress, a student in the schools of every important nation through scholars chosen for such research, a power with the whip hand in the Orient, Japan is indeed formidable.

In this day of Japan's enviable status in the Orient, the program of Christian Missions should register definiteness and dynamic passion. One dislikes to reflect any feeling of disappointment, when there is so much that is inspirational in a study of Christian Missions in Japan; but Japan's open door to Christianity has been open so long and so wide, that it does seem as if we should have gone farther beyond the threshold into the empire's life. With so much to favor the Christian program, it seems as if there should be more Christian adherents than the Protestant missions of the Empire enroll. As one studies the distinctive periods of national reaction to Protestant Christianity in Japan, ranging from violent hostility in the sixties and seventies to the imperial recognition of Christianity in 1912 as one of the three religions of the empire, there must be the gratifying realization of progress. And as one studies the chart of Japanese sensitiveness to the international policies of western nations he should come to a sympathetic appraisal of chosen mission policies in the history of Japanese missions. But there is occasion for wondering if we have been too content with making contacts and not sufficiently intent upon making converts,—if we have been too easily satisfied with beaten paths, between the thresholds of Christian institutions and non-Christian homes, and willing to wait until some far off day of harvest ripeness for a program of intensive evangelism.

The history of missions in Japan records energetic activity in education from the very beginning, and Christian schools have been conspicuous in Japan's educational life. The mission policy that majored education was predicated upon the conviction that a native church equal to the evangelization of the empire must have competent Chris-

tian leadership in a trained ministry and an intelligent laity. The continuance of the educational program with the modification of scope compelled by government activity is necessary and its important contribution to the sum total of Christian influence must not be minimized, but the actual ministry of evangelism needs emphasis in Japan.

Resources and recruits are needed. We must be able to keep our best trained nationals in our own school rooms and pulpits and not lose them to the Government in its higher bid for their service. American churches and Japanese teachers and preachers must share in the self denial that will prevent this serious loss. We must enlist more Christian teachers to make the impact of Christian character upon our student constituencies. A class room with a capable Christian teacher and six days of Christian contact per week is a tremendous asset to Christianity and no more important contribution can be made at this time than recruiting such teachers for our mission schools. A Christian school with a non-Christian faculty may educate but it can not evangelize. It may be a force for culture but it can not be a large factor in Christian recruiting. Team work, always essential at every stage of Christian missions, is more important than ever at this opportune hour in Japan. Christianity is not of sufficient strength for a lot of individualists caring naught for any program but their own limited, localized schedules of service. It is a time for the triumph of cooperation and the victory of zeal in the irresistible advance of a Christian host freed from the provincialism of mere denominational aims and partisan goals.

IV. In General

In the foregoing sections of this report we have dealt with specific problems and conditions peculiar to each field; but there are additional observations we wish to record relative to certain movements common to all fields.

1. *The Survey.* Our mission to the Orient was facilitated by the Survey which was an uppermost topic of conversation in our mission stations, and the good results of which we were pleased to observe. Large credit for its successful completion and valuable contribution must be given to those missionaries who were released from their routine duties for this responsible task. The Survey brought foreign and national members of mission groups into a wholesome consideration of all that was involved in their common task. It revealed the elements of strength and weakness in mission administration. It made possible the frank discussion of serious problems without embarrassment to any individual or group for initiating their consideration. It enabled the national constituents of administrative councils to more highly evaluate the contribution of the American church to oriental missions, the insufficiency of the average church group in oriental lands, and the remoteness of the autonomous church from immediate realization as an achieved missionary aim. The Survey was beneficial to the foreign staff in subjecting its administrative policy to an exacting analysis, and revealing any lack or proportion in its established forms of service or its promotional activities. It provoked a very careful study of every problem on the present horizon of Christian missions and the patient securing of relevant data. The one criticism prominent in the reaction of the missionaries to the Survey was its apparent lack of provision in its declared policies for any present emergencies in the experience of a mission; but the deferring of all investments however pressing until the completion of the task. The worth of the survey to our brotherhood in America is self-evident. Its complete and accurate information assembled in such minute detail for the first time challenges careful study by our People as basic statistics for the determination of our mission policies for the next decade, which gives promise of being one of the most progressive periods in the history of Modern Missions.

2. *The Indigenous Church.* There has been a growing conviction with the Christian nationals of the Orient that Christian missions have too largely represented in program and policy an effort to fasten a western Christianity upon an oriental constituency. So a term of frequent use in the technical vocabulary of missions boards is the term, "Indigenous Church." This may seem to be simply a pet expres-

sion over-fondled in modern addresses on mission problems; but it verbally represents an attitude of the Christian national and an attribute of the Christian religion that have to be reckoned with in the program of modern missions. Perhaps, in arriving at a definition of the "indigenous church," foreigners and nationals may often find themselves far apart in their conceptions of the term's content and implications, and so we may sense the ancient peril that lurks in a confusing terminology. It must be admitted, however, that the Church of Christ in the Orient can not accomplish its task unless it is an Oriental Church of Christ. Christ must be its savior and Lord in Christian confession and conduct, but it must have oriental marks even as a western church of Christ has western characteristics. It must be a field product and not a factory product. It must be a church that partakes of oriental characteristics in its growth, and not a church that has stamped upon it in every detail of organization and ritual and management the trade mark, "Made in America." The Orientals rightfully desire a church that fits into their environment and background and not a church that is foreign to them, a church that is an indigenous product not an imported product. It is a reasonable contention and the repetition of church history. One recalls that a church council in old Jerusalem, when Paul went home on furlough from the mission field, wanted to force a Judaistic model upon Christians of Gentile blood and background. We are just as far afield in mission policy when we try to force a type of church utterly western upon a Christian constituency wholly oriental. A universal brotherhood of believers was in the mind of Christ, when he said "Go make disciples of all the nations"; but Christianity was not to be destructive of nationality nor a man's discipleship incompatible with his citizenship. Perhaps, the greatest of all missionaries was facing this very problem on the field of Christian missions when he said, "Not that we would exercise lordship over your faith, but be helpers of your joy."

Our mission of course in any oriental field is not primarily to establish a church that is demanded by either a western or an eastern constituency, but our mission is to seek to establish the church that Christ demands in spirit and in life. But that church must grow out of the life of the people in a natural process as the Christian message grips their convictions and moulds their characters. A study of this condition on the mission field must make one sympathetic with the missionary who with western training and western directness and western conceptions of thoroughness and efficiency takes up his task in the East.

3. *The Attitude of the Nationals Toward the Mission Staff.* A vital question in mission circles relates to the recruiting of the mission staff from volunteers in the homeland. We frankly asked our own nationals everywhere, "Do you desire that our present staff of missionaries be reduced in number, maintained at the present quota or recruited from the home base?" We found each of the three policies suggested in the question had its staunch advocates with a minority favoring the increase of the foreign staff. There seems to be on the part of Christian nationals a growing sense of self-sufficiency for mission administration, provided the church in America does not reduce its appropriations and continues to underwrite the major part of the budget. Many of the nationals are more willing to oversee than to undergird the task. More are willing to accept responsibility for providing the staff than the stipend.

The objective of all operating missions in the Orient has been the development of that self-expression represented in the autonomy of the native church and so essential to its vitality and its virile growth. The foreign staff-members of every mission, medical missionaries, educators and evangelists, have endeavored to train their successors from among the nationals. For a long time there was a reluctance born of humility that kept the really capable nationals from accepting positions of direction and supervision. They preferred missionary direction and control. They were willing that foreigners have a majority in administrative and advisory councils. Their acceptance of any positions of prominence was because of the insistence of their foreign friends. But recent events in the changing Orient

have provided a new stimulus that has influenced the nationals to accept a larger share of responsibility. When the anti-foreign spirit has begun to jeopardize the interest of Christian missions Christian nationals have been more willing to serve in administrative councils if they felt that their service in such capacity would lessen prejudice against the mission. Of course, there is the type of Christian national quite similar to a species American who is eager for domination and has capitalized for his personal preferment the anti-foreign sentiment and the alarm of the missionaries as to its effect upon mission projects; but the more capable and efficient Christian national has that humility that goes with ability and a supreme love for the cause rather than position.

Many questions must arise in the consideration of the autonomy of the oriental church, if the control of schools and hospitals is also to be placed in its immature hands. Has the theoretical prevailed over the practical in the rapid development of the autonomous church? Can you assemble a board of control of nationals in the average mission that will as effectively administer the evangelistic, educational and medical work as it has been administered by boards predominantly foreign in personnel? Is the native church of Christ prepared to go forward alone? What effect will administrative councils in the Orient, predominantly oriental in personnel, have upon the recruiting of the present foreign staff? Is the average congregation of nationals equal to the responsibility involved in all that is meant by the autonomous church? Is it equal in initiative, in capacity for self-government, in a representative laity?

Reactions to these and kindred questions differ with the temperament, the environment and the experience of the ones questioned. There are missionaries and nationals who are certainly premature in many of their conclusions concerning the autonomous church. Expectancy outweighs experience in their judgments. In oriental communities as in American, capacity for Christian leadership varies. There are Christians of first rank in capacity for leadership and we had the privilege of meeting a few of as cultured and capable Christian executives as you will find any where; but they are not legion. Christianity is too recent in the Orient to have produced many such men. The missionary staff will be needed for a long time and will need recruiting, but it must continue to be a staff that can sense the changes that are taking place and be sympathetic. The missionary who is self-opinionated and superior in attitude, who is dogmatic and intolerant, provincial and sectarian, will be inefficient and unhappy. The missionary who can work and wait, who can suffer and abide, who can be a happy fellow-worker with his own as well as the nationals, who can enthuse over his task, who can have the patience of a scientist and the passion of a crusader, who can say in the darkest night, "The morning cometh"—that missionary can stay in the Orient for life and find a place in the hearts of the Orientals.

4. *The Church of the West and the Missionary of the East.* There was a time when the passion for the world-wide dominion of Jesus and the world-wide uplift of humanity was limited to a few prophetic souls, and the missionary was a lonesome prophet in the fastnesses of paganism. That was the day of individual missionary effort rather than corporate missionary activity. The day is as far removed from our own as the ship of primitive navigation from the modern merchant marine. The passion of those colossal spirits for a redeemed world began at last to leaven a church of the West shamefully busy with denominational quarrels and the struggle for partisan pre-eminence, and the church entered the era of Romanticism in Missions when the missionary task took on the colorful hues of a Christian invasion with a Church Militant of the superior West sending its heroic representatives to the pagan East with all the pomp of a crusade. Out of this investment of western resources through the decades came large property holdings in the Orient with their title deeds in the safety vaults of western boards of control. Thus the church of the West came into the era of possession when there was grave danger of its evaluation of the missionary merely as a tenant of the church's property, a serv-

ant of the church's interests, and a steward of the church's doctrines.

5. *The Church of the West Faces a New Orient in its Missionary Task.* Missionaries of the highest spiritual and intellectual qualities are more than ever needed in the changing Orient and the western constituency of the church of our Lord must have that conception of the missionary and its present day task in the East that will lead to look for prophets and lay its hands upon them. It must consider more than ever the needs and demands of the new East in the type of missionary recruited, and the missionary must be willing to surrender his western prejudices to his oriental task.

We return with a keener appreciation of the service of the Christian missionary and all of the patience and faith and energy it exacts. Our brotherhood should have pride in its representatives and undergird them with every needed reinforcement. For a long time in the Orient there will be needed the missionary who has capacity for administration and accommodation, for leadership and servanthship, the missionary who is not self-effacing in the parading of a mock humility, but who is self-forgetting in seeking the preferment of others; the missionary who can share with equal grace in suffering and success; the missionary who does not defy critics, but who can endure censorious criticism with the fearless calm of one who knows the truthness of his own heart and the nearness of his Lord; the missionary who can submit to the laboratory test of his own ideas and sacrifice plans that are proven impracticable; the missionary who can advise and be counselled; who can be a friend and a comrade; who knows the quiet retreat of the spirit from which he can come forth vigorous with increased faith and valorous for increased hardships.

It is an Era of Trust upon which we must enter, if it shall be an epoch of new conquests for Christ. The church must continue to choose missionaries it can trust and trust them. Christian constituencies of the West and East must have mutual confidence. The missionaries must trust one another and through mutual aid make every member of the mission staff impossible of failure. The nationals must trust the foreigners and the foreigners trust the nationals in their cooperative tasks. Every brotherhood must front its opportunity undergirded with confidence. And our trust in him who is so patient with us in our human limitations and failures must abound that we may know his benediction upon our common service in the world-wide field.

The Challenge of the Orient

In our visit to the Orient we observed the heroic struggle of many Christian communions at work in the midst of entrenched oriental religions with their own sectarian rivalries. We were thereby led to evaluate more highly that plea for Christian union which as a people we have underscored in our distinctive message to the religious world.

The historic reason for our brotherhood identity is a passion for Christian Unity incarnate in those colossal pioneer personalities who strode forward in one of the greatest Christian movements of the ages, the promotion of Christian unity for the evangelization of the world.

It was a dignified objective, indeed, vocal with the prayer of the Upper Room where our Saviour besought his Father for the unity of all believers in order to the ultimate conversion of all unbelievers.

The mission of our brotherhood today is not to save "Our Plea" per se; but to bear our full share in saving an unredeemed world, and to witness for that unity for which Christ prayed. The unity of Christian believers which had such basic worth in our Lord's commitment of his followers to a world task has the same relative importance to the same colossal enterprise today.

Out of the Orient came that original plea for unity, in all of its spiritual power and divine impulse, and into the Orient it must be borne again, in order that Christian Missions may demonstrate the invincible strength of a united Christian host.

Disunity reaches the peak of perilous partisanship when it divides Christian forces in non-Christian lands. A church

of God which is weakened by disunity for its task in the west is handicapped for its mission in the east.

In an hour when the Orient is more than ever approachable for Christian forces but more than ever alert to the moral weaknesses of Christian nations, the church of Christ in its oriental contacts must represent the spirit of unity and of unselfish interest. What brotherhood, among all the constituent bodies of the universal church of Christ, can demonstrate the needed unity in message and example, in passion and plea, in compelling appeal and consistent behavior?

Are we equal to such a post of leadership among the Christian forces of the world? Is the passion for unity so dominant in our brotherhood's life that we can call the religious world to an invincible union of its forces in a world wide crusade? Have we enthroned in our thinking the uppermost things; or does the provincial accent betray the narrow boundaries of our vision and our life? Shall we be whirled about in the back eddies of petty controversies, or be swept forward, under the driving power of a great unselfish purpose, into the deep channel waters of power and peace?

Having made a thorough and honest effort to eliminate those causes for disturbance which have appeared in our

ranks and having confidence in the effectiveness of orderly procedure in the administration of our Christian enterprise, shall we not, as Disciples of Christ, now turn away from all unseemly discord and strife to apply our full and united strength in steady advance to the work in all the fields to which he calls?

Not in garments stained by the mud of swamp level quarrels, but in garments dyed red in new martyrdoms of the spirit can we march in the vanguard of the Christian host to whom the Christ of yesterday and today commits the message of His Cross.

He who comes from Edom in the red garments of a Saviour bleeding from many wounds calls us to exalt his cause and exemplify his spirit and to take our share of suffering that he may enter into the glory of his universal dominion and that the nations of the earth, through knowing him, may know the way of peace.

CLEVELAND KELHAUER,
Chairman,

ROBERT N. SIMPSON,
Secretary,

JOHN R. GOLDEN,
Chairman of the Board of Managers.

Lord of the Far Horizons

By BLISS CARMAN

LORD of the far horizons,
Give us the eyes to see
Over the verge of sundown
The beauty that is to be.
Give us the skill to fashion
The task of Thy command,
Eager to follow the pattern
We may not understand.

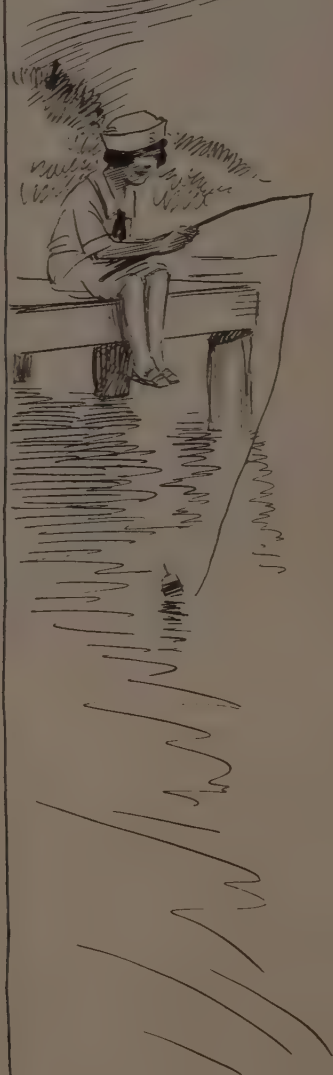
Masters of ancient wisdom
And the lore lost long ago,
Inspire our foolish reason
With faith to seek and know.
When the skein of truth is tangled
And the lead of sense is blind,
Foster the fire to lighten
Our unillumined mind.

Lord of the lilac ranges
That lift on the flawless blue,
Grant us the heart of rapture
The earlier ages knew—
The spirit glad and ungrudging
And light as the mountain air,
To walk with the Sons of Morning
Through the glory of Earth the fair.

"Wanderland-Wonderland"

ROSIE AT CAMP BURTON

by
Lucy King Moss,



ROSIE sat on the end of the bathing pier, her fishing pole—a very nice one made from a branch that a friendly tree had given for the purpose—dangling from her hand, her eyes on the bathers, who were doing all kinds of exciting swimming stunts not very far away. She was happy, happy, happy! You see, Rosie wasn't supposed to be at Camp Burton at all. She was several years too young. The first summer her older sister was to go, Rosie begged and begged and begged to go too, until finally her mother said Yes, and the Community House folks said Yes, and that settled it. That happened two years ago and from what I can discover there really couldn't be a girls' camp now without Rosie.

That first year she had written a letter to her mother. It said: "Dear Mother: The eats at this place are good and the teachers are not frish (fresh)!" Which may seem a very strange letter to you, but not when you know some things about Rosie. In all her life she had never tasted oatmeal until she went to camp and I suppose her family thought fresh vegetables, such as you eat all summer long, were for very rich people, and the Plescias were anything but rich, so they never bothered about peas and carrots and beets and spinach for the children. Then about the only Americans she knew were the really "fresh" kind—you know, boys and girls who yell "Dago!" when they see an Italian child going down the street, and laugh loudly when some little new American makes a mistake in his English words. It was the most natural thing in the world that Rosie should notice the difference in the friendly American people who had charge of the camp, and who were so merry and kind and understanding.

The only playground Rosie and her sister knew, when they were at home, was the dirty street, with garbage cans all around and smelly water in the gutters, and the sun beating down hot enough to bake the top of one's head. Not a sprig of grass to be seen in any direction and not a tree within a mile. And as for her home! You couldn't very well call two rooms high up in a dark, dirty building, with only the fire escape for a porch, a



home, and yet that was the only home Rosie knew. After all, her mother was there, though, and that makes a home anywhere, doesn't it?

All this time we have left Rosie fishing—the thing she liked to do best of all. More bent pin fishhooks and switch poles had been made for her by the camp counsellor than could be counted on two hands. I think, myself, it was because she loved to watch the clear, blue water rippling past her line and the feel of the little breezes that came to kiss her brown cheeks. Well—all of a sudden there came a jerk at the line and Rosie, who, you will remember I said was watching the bathers just below and paying no attention to her fishing line, looked down at it, startled. It pulled again and the funny little cork sank in the water. Rosie's eyes were wide and frightened, but she gave a jerk to the pole and up from the clear water jumped a shining silver fish, wriggling like a good fellow. Rosie screamed! The other girls looked around and, seeing the fish wriggling on the line, came running to help her. Between them all they got Freddie Fish from the line and into a can of water. Was Rosie proud? Maybe you have caught a real fish yourself and know just how she felt.

"I'm going to take it home to my Mudder!" she said, the first thing.

"Why, you can't Rosie," said her sister.

"I just can," said Rosie. "I want my Mudder to see my fish what I caught. She maybe never saw a real live fish."

"All right, Rosie," said the counsellor, "you may take him when you go tomorrow. Your mother shall see that fish."

"I wish Mudder could come by the lake," said Rosie, wistfully. "Gee, she would like it. She most never gets to see any grass or trees, only when we go by the park sometimes."

"Well," said her sister, "Mudder is glad for us to come. She says it makes her happy to think of us here in this camp. She says the best friends we have are in the Dee-ciple's Community House, and we think so, don't we, Rosie?"

"Don't we just?" said Rosie.

All Out for Jarvis!

By LUCY KING De MOSS

Topic Talk

THE stopping place is Jarvis Institute for Negro boys and girls, at Hawkins, Texas, and we are to be personally conducted around the grounds and through the buildings. When we come to the music department our "conductor" will talk about the old plantation songs, or "spirituals," that are sung so beautifully by the students of Jarvis. Then a little later we come to the chapel in Academic Hall. Suppose, instead of having the devotional service where it comes on the program, we begin our trip "With the Boys and Girls at Jarvis," and when we get to the chapel have our devotional service there. Instructions from the Guide Book and prayer for all the work Christian people are doing for the Negro race, first. Then—and this is really the "special" thing I hoped we might do—why can't a quartette or quintette or sextette—as many as will—sing one or two of those "spirituals?" *Steal Away to Jesus* is very beautiful and not hard, and *Swing Low, Sweet Chariot*, and *I Want to be a Christian in my Heart* are always good. Most music stores have collections of these songs. My own music shop has several books under the title *Negro Spirituals*.

"Dear to the black man's heart

Is his wonderful gift of song;
The gold which kindly Nature sifts
Among the sands of wrong."

I think it would be interesting, too, to have one of Paul Lawrence Dunbar's poems read at this devotional service, and an excellent reminder of the fact that Simon, who bore Jesus' cross, was a black man, is in Countee Cullen's poem, *Simon the Cyrenian Speaks*,*

He never spoke a word to me,
And yet he called my name;
He never gave a sign to me,
And yet I knew and came.

At first I said, "I will not bear
His cross upon my back;
He only seeks to place it there
Because my skin is black."

But He was dying for a dream,
And He was very meek,
And in His eyes there shone a gleam
Men journey far to seek.

It was himself my pity bought;
I did for Christ alone
What all of Rome could not have
wrought
With bruise of lash or stone.

Christ said, "Whosoever shall not receive the Kingdom of God as a little child, he shall in no wise enter therein," and truly the Negro Christian trusts God as a little child trusts him. He is very certain that the promises of God will be fulfilled if he does his part. The boys and girls at Jarvis will teach us a good many things about tenderness and love, in their personal devotion to Christ.

*In *Color* published by Harper & Co.

Think nought a trifle, though it
small appear; small sands the moun-
tain, moments make the year, and
trifles life.—*Young*.

"The Colonel's Lady and Judy
O'Grady" may be "sisters under the
skin" but education brings the equality
to a visible surface.—*Exchange*.

Charles Darsie, adult superintendent for the department of religious education of the United Christian Missionary Society, will attend the next session of Columbia University. Mrs. Darsie will accompany him. They expect to return to St. Louis in the fall of 1927 when Mr. Darsie will resume his work as adult superintendent.

So This is India

(Continued from page 19.)

of a helpless mother in the woman's home; another, a boy who had been buried alive by his parents and rescued by Christian workers; a little girl who clings tightly to your hand and follows you everywhere, whose eyes were destroyed by her mother that she might bring better returns as a beggar; fun loving, mischievous, healthy and keen-minded boys and girls who make you want to stay with them and have some sheaves from their fruitage in years to come. Practically every strong evangelist, Bible woman and other capable Christian helper in our India church today is the result of the Bilaspur, Mahoba and Damoh homes and boarding schools. When we are obliged to limit the number of children taken into these homes, as we are limited, we are not only refusing life to a little child but are limiting the future church of India. It would be easy to reach the conclusion that for the sake of the India church, if cuts are necessary, all other work should be curtailed and that we enlarge to our capacity the boarding homes and primary schools. It is a colossal task to change the Oriental adult and eradicate from his mind the evil and from his life the sin in which his country is steeped. To take a little child, keeping mind and life pure and untainted and training him in the way of consecrated efficient service is the hope of the Orient.

Could you see Pendra Road with its remarkable community life: the girls school and hospital at Bilaspur, our two largest institutions; the leper asylums, schools and churches at Mungeli, Pendrahi, Fosterpur and Bareli; the city work of Jhansi, Bina and Jubbulpore; the Harda high school; the thousand temples and hardened lives in Mahoba and Mau-daha, I believe your thought would be—With all this need and opportunity facing us, why are the million and a quarter members of the church at home not more intensely concerned about their Father's business?

Sincerely yours,

ALMA EVELYN MOORE.

Program for Triangle Clubs

World Friendship Tour

"No army would ever win a battle if each company chose its own line of action."

SEPTEMBER

THE FIRST LAP OF THE JOURNEY

HYMN
PRAYER

BUSINESS PERIOD: First quarterly report of offering and reading contest sent to United Christian Missionary Society.

ROLL CALL: Locate and give a fact about the schools for the Negroes

DEVOTIONAL SERVICE:
Song: *Jesus Shall Reign Where'er the Sun*
Guide Book: Acts 8:26-39

Pray: For all Christian work done among the Negroes. Pray that the Negro leaders may be blessed

OFFERING

WITH THE BOYS AND GIRLS AT JARVIS*
Learning Both to Do and Be By Doing. WORLD CALL, June, 1925
Rejoicing at Jarvis, August, 1926, WORLD CALL.

BENEDICTION

*Good pictures of Jarvis may be obtained for diary and snapshot book.

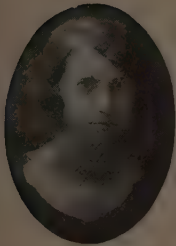
An "Every Member" Society

MRS. C. G. SUMMERS, Snowville, Virginia, sends us the following bit of heartening news: "Am glad to inform you that every member of our society has read a minimum of six missionary books during the past year and every copy of WORLD CALL. Though in a country community we have taken a great interest in the reading contest and induced almost every church member to read the missionary books we have."

Let a man be a true preacher, really uttering the truth through his own personality, and it is strange how men will gather to listen.—*Phillips Brooks*.

A Hoosier Christian Endeavor Society That Does Things

By DOROTHY WATKINS



Dorothy Watkins,
president Senior
Endeavor Society

THE Senior Christian Endeavor Society of the Central Christian Church, Terre Haute, Indiana, has always been an active society. During its existence, six of its young men have entered the ministry, as follows: William Harp, Chester Fidler, E. L. Day, Harry Bruner, Ralph Austin, Neil Crawford. Another young man has recently dedicated himself to definite Christian service. Five years ago the society adopted an orphan in Damoh, India, and is still supporting him.

The ranks were greatly reduced when most of the members went away to college. Two years ago the remaining members combined with the high school Christian Endeavor Society and the new society, known as the Senior Christian Endeavor Society accepted the challenge of greater service and work for Christ and the church. Our membership includes forty-two young people. Although only one of the members is a wage earner, the society continues to support the Damoh orphan.

In making the budget of the society we held before us the motto "As Much for Others as for Ourselves." To raise the money for the support of the

Damoh orphan the Endeavorers put their whole heart and soul into the projects devised. From rummage sales, bake sales, paper sales, missionary offerings, and the special offering on Christian Endeavor Sunday, we raised the money for the orphan's support.

The society stands for leadership training. The members are enthusiastic over the summer conferences for young people and ten of our Endeavorers will be sent to the Bethany Park young people's conference this year.

Our socials include special parties for the young people from out-of-town who attend college here. One Sunday in every month these college students have entire charge of the Christian Endeavor program.

All of the members are active in Bible school and church. Most of them are teachers in the Bible school, members of the orchestra, officers of classes in the Bible school, and leaders in the junior church.

The pastor and his wife, Mr. and Mrs. H. G. Connelly, are our kind and sympathetic advisers and constantly maintain a deep interest in the young people of the society.

Children's Day a Success

CHILDREN'S Day at Ninth Street Church was a great success in every way. Those who prepared the program did a fine piece of work. Though it was a rainy day the house was packed and the cash offering will reach \$1,500. The

giving was a real spiritual service and there was consecration of life as well as money. In response to the pastor's call for young people to give themselves to definite missionary tasks at home or in the great field, there was a happy response. The call all along has been for the consecration of life and no high pressure methods were used to get the money. All of the classes did well, the Eureka Class leading with \$167.78. It was another of the great days such as we often have at old Ninth Street Church. We had the great joy of having our living link missionary, Mrs. G. J. P. Barger, with us for Children's Day. She brought us a fine message. Mrs. Barger spent a week with our city churches and her many messages were greatly enjoyed and will do a world of good.

B. H. MELTON, PASTOR.
Washington, D. C.

Senior Christian Endeavor Topics

August

1. Wise and Unwise Decisions. 1 Kings 3:5-15; Gen. 13:5-13. *From Far Mondombe*, August, 1926, WORLD CALL, page 40.
8. What Books Have I Found Worth While? Why? Joshua 1:1-9. *The Gift of Reading*, June, 1925, WORLD CALL, page 49.
15. How Can We Prevent Waste? Luke 15:11-32; John 6:1-13. *Crime and the Home*, July, 1926, WORLD CALL, page 16.
22. Bible Teaching About Prayer. Phil. 4:6-7; Heb. 4:14-16. *Prayer and Missions*, June, 1925, WORLD CALL, page 54.
29. How Can We Make Business Thoroughly Christian? 1 Tim. 6:17-19. *Making the Church Effective in the World*, July, 1926, WORLD CALL, page 4.

Intermediate Christian Endeavor Topics

August

1. What Makes Jesus Attractive? Heb. 2:17, 18; Matt. 4:18-25. *An Incident*, June, 1926, WORLD CALL, page 52.
8. Heroines of the Bible. Esther 4:10-17; 5:1, 21. *Two Girls in Africa*, June, 1926, WORLD CALL, page 40.
15. How Can We Prevent Waste? Luke 15:11-32; John 6:1-13. *Crime and the Home*, July, 1926, WORLD CALL, page 16.
22. Bible Teachings About Prayer. Phil. 4:6-7; Heb. 4:14-16. *Prayer and Missions*, June, 1925, WORLD CALL, page 54.
29. What Can We Do to Help Missions? Rom. 10:8-15. *The Way It Looked to One Tri Club*, May, 1926, WORLD CALL, page 46.



Senior Christian Endeavor Society, Central Christian Church, Terre Haute, Indiana

Woman's Missionary Societies and Circles

New Pictures of Old Friends

The Acts 16:13-15; 1 Cor. 16:19; Romans 16:1

THERE are three pictures in the great Story Book of long ago with which we are not very familiar. Perhaps it is because they are not sketched for us very vividly, but their shadowy outlines are full of charm for all who will study them with sympathy and appreciation. So it is well as we are thinking of woman's share in the world task of the church to look again at the pictures of Lydia, Priscilla and Phoebe, who in a day when woman had very little share in anything in the world except its back-aching and heartbreaking, because they found through the love of Christ a place of service, had a more vital share in the world task of the church than they dreamed.

Lydia, the seller of purple from Thyatira, in the midst of a rich business life, found time to seek out the quiet place of prayer by the river side, on a Sabbath Day in the city of Philippi. Little did that Roman city care for the Sabbath Day! There was not even a synagogue to bear witness to the one true God on any of its busy streets. So Paul sought out this meeting place of the women, of which in some way he had heard. It was a wonderful message he had to give and it found instant response in the

heart of the noblest woman of them all. At once came the desire to give expression to the joy of her heart in some definite service. But what could she do?

We find the answer in her gracious words to Paul, "If ye have judged me to be faithful to the Lord, come into my house and abide there. And she constrained us." Thus by her beautiful ministry of hospitality, there is every reason to believe that the church in Philippi, which the great apostle later called his joy and crown, was started in the house of Lydia, the seller of purple. In a quiet home in the rich, wicked city of Corinth, three people sat at a very humble task, the weaving of rough cloth from coarse goat's hair, for they were "tent-makers."

Though their hands were busy, two were intent upon the earnest words of the other, for he was telling them strange, good news. Thus Priscilla and Aquila learned of the things of the kingdom, and after helping Paul to establish the church in Corinth, went forth with him to persecution and toil in other cities. Thus Paul in writing his first letter to the Corinthians from Ephesus says, "Aquila and Priscilla salute you much in the Lord with the church that is in their house." Later in writing his letter to the Romans, he says, "Salute Priscilla and Aquila, my fellow-workers in Christ Jesus, who for my life laid down their own necks; unto whom not only I give thanks, but also all the churches of the Gentiles; and salute the church that is in their house. This is eloquent testimony to the share of Priscilla and Aquila in the world task of the church. And let us not forget that they lived in a day when it cost something to be a Christian.

The only picture we have of Phoebe is presented with her very brief but comprehensive biography in the first verse of the sixteenth chapter of Romans where Paul writes: "I commend unto you Phoebe our sister, who is a deaconess of the church that is in Cenchreæ; that ye receive her in the Lord, worthily of the saints, and that ye assist her in whatsoever matter she may have need of you: for she herself also hath been a helper of many, and of mine own self." Cenchreæ was the seaport end of Corinth, and perhaps if the record had been a little more complete we might have learned that the church there had been started in the house of Phoebe!

These women with their background of the peril and persecution of the church of the first century would have rejoiced could they have foreseen the

opportunities for service which Christian women enjoy today, with the background of freedom which the teachings of Jesus have wrought out through nineteen centuries. They stand among that great cloud of witnesses that are bidding us, "Go Forward."

ELLIE K. PAYNE.

Education in Batang

By Marion H. Duncan

THE educational work for the year has gone forward steadily, not with leaps and bounds, as the proverbial squash, but as the mighty oak. The aim has been the development of Christian character, the training of Christian leaders and the teaching of secular subjects in a Christian atmosphere.

The year closed with 135 Tibetan people in connection with the school as teachers and students. Of this number there are thirteen who teach all or part of the time. Six of these teachers and one medical assistant are taking high school work. This is the first year of the middle school, which corresponds to a junior high school at home. Four of our teachers act as personal teachers for foreigners.

The spiritual power of the school is shown by the fact that seventeen out of the total number baptized last year were students in the school. Many others would be baptized were it not for the opposition of parents.

Woman's Missionary Society Program

"Speak—That They Go Forward"

SEPTEMBER

Woman's Share in the World Task of the Church

PRESIDENT PRESIDING:

HYMN: *I am Thine, O Lord*
PRAYER
BUSINESS
OFFERING

PROGRAM IN CHARGE OF LEADER:

DEVOTIONS: *New Pictures of Old Friends*

HYMN: *Faith of Our Fathers*

BIBLE LESSON: Acts 16:13-15;
Romans 16:1; 1 Cor. 16:19

PRAYER

TALK: *The Missionary Society and the World Task*

SPECIAL MUSIC

TALK: *Women and the Kingdom.* (Review article in September WORLD CALL)

DISCUSSION: *Are we as missionary women measuring up to our responsibility and privileges?*

PRAY: *That all women of the church may share in the world task.*

Circle Program

"The Love of Christ Constraineth Us."

September: One Hundred Per Cent Membership Present in Person or with a Message.

THE CHURCH AT WORK IN THE HOMELAND

BUSINESS PERIOD IN CHARGE OF PRESIDENT

Hymn

Prayer

Business—(First Quarterly Report)

Roll Call—Respond with the name and work of a home missionary

DEVOTIONAL: *The Church a Missionary Institution*

Bible Lesson and Comments—Acts 1:1-9

Hymn: *Jesus Shall Reign*

Prayer: *That an effort be made for individuals churches and the nation to deserve the name Christian, in order that those coming to our land may be led to Christ*

Offering

With our Missionaries in the Homeland.

Echoes From Everywhere

Medical Work At Batang

Dr. William Hardy of Batang, West China, reports 7,028 treatments at the dispensary in 1925. New patients at the hospital were 426, of whom 311 had relapsing fever, the mortality being ten, or only 3.22 per cent.

Conducted Prayers

The head master of the File School in Harda, India, was greatly encouraged by a little incident that happened among his pupils recently. When a missionary was arriving from furlough members of the staff went to the train to meet him and were late in coming to school. When he arrived at the school the head master found the students were in their classes at work. When he called them to assemble for prayers he was told that on their own initiative they had met together, sung a song, read a portion from the Bible, and one boy had led in prayer. The leader was a Brahman boy.

A Busy Month

The thirty-one days of March were spent in the field. There were 1,000 doses of Neosalvarsan given by the native hospital assistants; 274 baptisms, 50 marriages and offerings to the amount of 6,127.50 francs from the native churches.

HERBERT SMITH.

Lotumbe, Africa.

Not Angels but Human Beings

We live here under conditions of ancient history, with paganism polyandry, polygamy and their kindred customs, habits and states of mind. Lamaism is systematized and our advance is necessarily slow. We missionaries are men and women of only ordinary and average ability, ranking with the average preachers, educators, doctors and nurses in the home land, and we have the same kind of good qualities and faults, and produce like results in successes and failures. We are not angels but human beings, endeavoring to follow Christ to Tibet and establish the kingdom of heaven there.

JAMES C. OGDEN.

Batang, West China.

Gratitude for Schooling Received

K. L. Potee, Harda, India, with the help of his teachers, wrote to fifty ex-high school students and received some very encouraging replies, some of which are given below:

"What a bright morning it was when I received your kind letter. I was overwhelmed with the contents of it and my heart filled with delight at the lovely words, 'Our school is still prospering'. May God bestow a prosperous year upon it."

"I shall never forget the mission school where I got my training from the very beginning. I am very glad that you have not forgotten me. I pray God that my school may become everlasting."

"I take it a great privilege to call the school mine since from my childhood onward I was educated there. I feel obliged to note that but for the facilities of learning which she provided me in my own birthplace, I would not have received this higher education which has made a man of me. I feel grateful to the institution which underwent great pain and sacrifice for the education and the consequent betterment of me and all those who sincerely approached her. I cannot find a better way of repaying my debt than serving her. I feel pleased to find the manager and teachers taking a greater interest every year in all the activities connected with an ideal educational institution and reasonably hope that our school may in the near future serve an inspiring example and a model to other sister institutions."

One Good Thing Leads to Another

The following letter received from North Kiangsue, China, is self explanatory:

"Formerly I was a farmer but now I am compelled to engage in a pawnshop by the failure of my farm and the burden of my family. Since I subscribed to your Agriculture and Forestry Newspaper, I am very much interested in it and learn lots of new methods from it. Besides this, I should give my gratitude to you for your good silkworm eggs and cotton seeds. Both of these produce a very good yield, better than any other body along our neighborhood. This information was reported to me from my home a week ago. Now I have a very difficult problem to meet which I don't know whether you can help me to solve it or not, as I am so poor and uneducated in science, but I like to study some more. An earliest answer will be very much appreciated."—*Agriculture and Forestry Notes.*

The New Woman In India

February was a month of conventions. On the second I went with two of our young women to Jubbulpore to the Indian Christian Council. That was followed by the joint survey meeting, at which most of the missionaries were present and an equal number of Indian Christians. Then came our convention, and on the 20th Miss Nicholson, Miss Shreve and I, with thirty-four women and girls, went to a district convention near here.

I was very much interested in the meetings and especially in the morning session of the Indian Christian Church Council, which was conducted entirely by women. Mrs. M. J. Shah, Lalit

These All Died in the Faith

Mrs. Bertha Ridgway, May 17, 1926, Mooreland, Indiana. Devoted member of church and missionary society. Age 53.

J. J. Philips, May 18, 1926, Columbia, Missouri. Faithful elder of the church.

Mrs. L. A. Owen, May 1, 1926, Owensboro, Kentucky. Active member First Christian Church.

Mrs. Ella Esterbrook, May 26, 1926, Wabash, Indiana. Devoted member of church and treasurer of missionary society. Age 53.

Miss Mary Baker, June 3, 1926, Buffalo, New York. Active in Richmond Avenue Church and missionary society.

Mrs. E. H. Watts, March 20, 1926, Elsberry, Missouri. An active member of church and missionary society.

Mrs. N. K. Griggs, May, 1926, Lincoln, Nebraska. Life member of Christian Woman's Board of Missions and devoted church woman. Age 81.

Mrs. Medora Casebere, June 2, 1926, Edgerton, Ohio. Valued member of missionary society. Age 80.

Mrs. Annie M. Wood, April 27, 1926, New London, Missouri. County president and lifelong worker in missionary society.

Shah's mother, was the presiding officer. The meeting was preceded by the women singing a number of new songs with Indian tunes. One of these was written by Hannah, one of the young women from Kulpahar. She and Dulari, another of the Kulpahar delegates, sang a duet. The devotional period was lead by Esther Ram, head mistress of the girls' school in Harda.

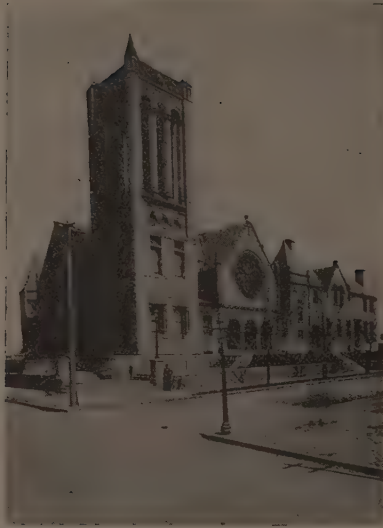
ZONETTA VANCE.

Kulpahar, India.

Hidden Answers

1. What city loans money to build churches?
2. What is the first question when planning the Bible school building?
3. Who is Dean Jorge Bocobo?
4. What is the biggest question in the Philippines today?
5. How many graduates this year of the College of Missions?
6. Name the new missionaries appointed for sailing this year.
7. What prominent state officer has recently given up her work?
8. "Twelve and married." Explain.
9. What young man and his bride began their contribution to kingdom building thirty-five years ago?

Our Future Leaders



Central Christian Church, Lexington, Kentucky, where the meet was held

THE third State Circle-Triangle Meet of Kentucky was held in Central Church, Lexington, April 23-25, under the auspices of the Kentucky Woman's Christian Missionary Society and was one of inspiration as well as realization of the highest hopes of the visiting and resident girls. Reports were given by fifty-four Circles and seven Triangle Clubs, represented by 306 out-of-town guests and 150 local girls. A touch with the world-wide program of the church was brought with messages by Mrs. Alvin Bro of China, Mrs. W. R. Holder, for-

merly missionary to Africa and Mrs. Allen Huber of the College of Missions and under appointment to the Philippines. Mrs. Affra B. Anderson, of the department of auxiliary organizations of the United Christian Missionary Society, emphasized the important phases of the work for the coming year.

The first Circles in Kentucky were organized twenty-six years ago in the Clifton and Hopkinsville churches. When Mrs. June Stanley became secretary of Circles and Triangle Clubs there were fifty-six Circles. There are now 129 Circles and thirty-five Triangle Clubs, with a membership in the former of 5,272 and in the latter of 425. The Circles have as their aim two types of training for the individual members: First, training young people for local leadership. Second, training young women for foreign service. As a result of the first, in the twenty-six years six Circles, as such, have become part of the woman's missionary societies in their churches, while no doubt many individuals have done the same. As a result of the second type of training nine girls have gone into foreign missionary service. Scholarships in our mountain schools and in the College of Missions have been gifts from many Circles, while Mrs. Frances Waller Gamboe and Virginia Young of India and Mrs. Winifred Williams of South America have been sustained as living links by the payment of \$1,000 for each. In addition to this \$5,000 was raised in 1920 by the Kentucky Circles to help in the opening of Paraguay.

Mrs. Stanley was presented with a

gift of gold on behalf of the Circles of the state, as a slight token of love and appreciation. Miss Jeannette Winston Pates, president of the Louise Loos Campbell Circle of Central Church, Lexington, was elected state president of the Circle Meet for the coming year.



Jeanette Winston Pates
President, Louise Loos Campbell Circle of Central Church and state president of Kentucky Circles and Triangles.

Rejoicing at Jarvis

By W. W. PHARES

The commencement address at Jarvis was delivered by Mr. Phares, who is editor of *The Christian Courier*, Dallas, Texas

IN CONNECTION with the commencement exercises at Jarvis Christian Institute in June the cornerstone of the \$50,000 Jubilee building was laid. This is one of the two buildings allotted to Texas from the Golden Jubilee fund, and is to be a three-story brick building with a hundred and ten rooms, and will care for one hundred forty girls. The work is being done by student labor with expert supervision. The window and door frames and other woodwork are being made in the shops by the boys from lumber sawed at the school's saw mill. Mrs. Berta McMaster, state secretary of woman's work in Texas, formally presented the building to the brotherhood. She stated that the missionary society at Jarvis, in proportion to its numbers, made the largest gift to the Jubilee fund in Texas.

Jarvis Christian Institute is the fruit of a gift from Major and Mrs. J.

J. Jarvis of Fort Worth, Texas, two devout Christians who had faith in each other, faith in God and faith in the Negro race. Major Jarvis was a Baptist when he married Miss Ida Van Zandt, and for seven years they lived in Quitman County, near where Jarvis Christian Institute is now located. Mrs. Jarvis was the only member of the Christian church in all that vicinity, but every year the Major would employ an evangelist of her faith to hold a revival that his wife might enjoy the familiar message. Soon after they moved to Fort Worth, Major Jarvis became a member of the Christian church. Both were interested in the Negro, and the tender memory of faithful old family servants fanned this interest into a burning desire to see the Negro afforded Christian educational advantages. Mrs. Jarvis prayed for fifteen years that God would put it into the heart of

someone to make possible such a school as we now have in Jarvis Institute. Is it any wonder that God so blessed and prospered the lives of these two that she was able to answer her own prayer? She was present at the commencement and laying of the cornerstone and was given an ovation by the students.

In 1912 they gave six hundred acres of land in Quitman County near the little town of Hawkins, for the site of a Christian school for Negroes. The entire tract was thickly covered with timber, but year by year, it has been cleared, and today there are ten buildings, all erected by student labor, and vast stretches of open land yielding rich increase.

J. N. Ervin, the president of this school, is a cultured gentleman, a Christian of the highest type. His mother belonged to the father of former Governor Bob Taylor of Ten-

nessee, and it was Bob Taylor who assumed responsibility for the education of young Ervin at Columbia University. The mother, now seventy-six years old, lives with her son at Jarvis and with her godly life and great familiarity with the Bible, exerts a most powerful influence for good over the student body, who tenderly calls her "Mother Ervin." Great souls they are, mother and son, yet as meek and humble as little children.

There are fifteen teachers in the faculty, all cultured Christians and specialists in their lines of work. There were two hundred and thirty-one pupils in attendance during the year just closing, and every pupil is a Christian. How many of our schools can boast of such a record?

There were thirty-five in the graduating class and exercises in no great university could have been marked with greater dignity or more simple beauty. I never heard in all my life a more beautiful speech than was made by the dean, a woman, in presenting the class to the president. A

splendid address was made by a Negro from Dallas.

Excellent work is being done by the girls in the department of domestic science. In their exhibit were to be found all kinds of garments from the simple apron to the dainty white voile dress for the graduates, and culinary products that were tempting in the extreme.

There was also an exhibit of the products from the garden and fields of this school—fruits of the students' labor. Cabbages, carrots, parsnips, beets, onions, lettuce, potatoes, beans, peas of many varieties, squash, tomatoes and peaches, grapes, strawberries, molasses, eggs, milk, corn, cotton, wheat, bacon, lard and ham. All these came from what was a few years ago a forest of pine and oak trees.

Jarvis Christian Institute is doing one of the finest services in the world in sending out boys and girls whose minds are trained to think, whose hands are trained to work and whose hearts are on fire with a desire to be a blessing to their race, an honor to their country and a glory to their God.

The MacLeod Men's Mission Study Club

By W. B. BOATRIGHT



The MacLeod Men's Mission Study Club, Seventh Street Christian Church, Indianapolis, Indiana. W. B. Boatright, center front, president

THE MacLeod Men's Mission Study Club of Seventh Street Christian Church, Indianapolis, was organized April 12, 1926, with fifty members. The purpose of the club is to extend and improve the knowledge of mission fields, the missionaries at work and the program of the United Christian Missionary Society.

The constitution and by-laws, also the plan of study pursued by the woman's societies, will be used, changing them to fit the use of the men's club. The sum of twenty-five cents

per member will be paid as dues and sent through the woman's society of the Seventh Street Church.

R. A. MacLeod, living link of Seventh Street Church, and in whose honor the club has been named, will be an honorary member in recognition of the great benefit derived by the presence of his family among us last year.

It is our hope that the knowledge gained in this study club will make us more aggressive Christians and bolder advocates of the missionary work.

From The India News Letter

DURING the past year both boys and girls of the boarding schools in Mungeli have engaged in gardening on a small scale and have found this quite profitable in supplying vegetables for their own use. Miss Franklin has taught the girls how to make their own clothing and has recently put on a competent woman for the afternoons to help teach them sewing. They quilted a comfort which sold for Rs. 10, the proceeds going to the annual Thanksgiving offering. The boys also do all their own sewing and mending. From their garden earnings they contributed about Rs. 20 to the Thanksgiving offering. Several of the boys have been able to earn their own fees by working a couple of hours each day carrying water or working in someone's garden.

Bible women are members of the church councils, have Sunday school classes or carry on a Sunday school in connection with the local church or in some village, and are officers in both the senior and junior Christian Endeavor societies. In Pendra Road a Christian Women's Society has been organized with various committees, which are sub-committees to the Church Council. The women on the prayer meeting committee meet once a week in the homes to pray for the sick and distressed and for the solution to problems which confront the village. They also teach the subject for prayer at the family altar as they go from house to house after their prayer meeting. During the rice harvest in Pendra Road the Bible women and several women who were not co-workers went to the church's rice field and voluntarily cut rice for an hour.

Besides the teaching of the Red Cross and other health charts the women's evangelistic staff has been of real assistance to the medical work of the mission. Many Bible women carry medicine cases with them and treat the simple diseases. People from 105 villages have visited Kotmi and have carried both medicines and literature back to their villages. The Bible women make special efforts to send the women and girls to the hospitals and dispensaries. In Pendra Road Miss Franklin and two Bible women gave one afternoon a week to the nurses and patients in the sanatorium. In Damoh Miss Mullin and her Bible women have had regular evangelistic services in the woman's hospital and some of the out-patients brought guests with them to hear the *bhajans* (songs) and Victrolas. In the Mungeli district several women stopped giving their babies opium because of the teaching of women evangelists.

'Tis education forms the common mind,
Just as the twig is bent the tree's inclined.

—Alexander Pope.

Twelve and Married

By DR. GEORGE E. MILLER

SHE stood before us, a quiet little girl of twelve. A red *sari* was pulled about her head and shoulders. The *sari* was new to her, and she was new to it. She held it about her with grim determination.

"She is married, is she not?" I queried of Dr. Samson.

"Yes, she is married."

"That *sari* means that she is now a woman, that her husband and she live together?"

"Yes."

During the night she had caught her earring in the bedding, and it had pulled out, tearing the ear. It was not a large wound at all, and not very painful.

We set her in the operating chair, and Shobharam, one of the hospital staff, did the work. He touched the ear with iodine, clipped the wound to freshen the edges, and put in the suture. The girl never uttered a sound, never shed a tear.

"She is a brave girl," I said.

"Yes," answered Shobharam, "she is married now, and so she behaves like a woman."

Married! Behaves like a woman! Brave little mite, draped in a *sari* new to her, and she new to it, determined that that *sari* should not fall down and reveal the child, determined that no cry should reveal the child. But yesterday she had played where the children played, and had watched the wedding processions go by. She had been as happy as the goats that gambol to pasture every morning and gambol home again in the evening shadows.

But today that is a far country. She may long for it, may cry silently in the

night; but in the eyes of her little world she wears the *sari* of a woman with the dignity of a woman, a *sari* new to her, and she new to it. Poor, brave little mite.

And in contrast, a few minutes afterward Shobharam's own daughters were brought to me for examination and treatment. They are two happy girls just home from school for their vacation. Anugraha (Grace) is fourteen, and Janet is ten. They are both children, happy in their childhood, happy in their play, still as free as the pigeons that tarry near their door. No binding *sari* of wedlock for them.

And in contrast again, my own daughter, Alice Elizabeth, has recently enjoyed her twelfth birthday, enjoyed it on the mountain-tops with her girl friends, and for her "The thoughts of youth are long, long thoughts."

This story has no sequel. Sometimes I write fiction, and I take a poor little girl like this and do with her what I would and make of her what I would; but this is not the place for fiction. The social reformers of India are trying to bring about a new day for such girls in India; but the new day is far, far removed from the rural places yet.

This little girl will live in her husband's home, with his people; and her mother-in-law may be kind and good, or she may be villainous. They seemed as kind to her as they knew how to be. But her's is the load of a woman. Play days are over. Days of motherhood are near. She is bound in a swaddling *sari*; but the custom that binds her is still more swaddling, and fits more closely.

Poor little mite.

comes just as the chrysanthemums are in full bloom so we had an abundance of lovely white flowers. Each one present was presented with a flower and a card with the picture of mother and babe on it.



Sunday school teachers and officers
Cramer Street Church, Buenos Aires

At the evening services the local group of the Woman's National Evangelical League had charge of the program. Miss Ruth Fish who is president of the local group conducted the meeting. The young people of the church contributed several songs. Again the children recited poems in honor and praise of mother. The message was given by Mrs. Hauser of the Methodist Board, who first of all is a mother and who is in charge of the Junior League work in Chile, Bolivia and Argentine. She gave a splendid talk with many practical suggestions to mothers as well as to sons and daughters.

Such celebrations will help to give more honor and respect to women and mothers in this land where everything seems to center around man and his comfort. As Christianity grows it lifts women and mothers to their rightful place of honor and respect.

Mother's Day Celebrated

By MRS. J. D. MONTGOMERY



Cramer Street Sunday school on Mother's Day, Buenos Aires

WE celebrated Mother's Day in Cramer Street Church with special services both at the Sunday school hour and at the night service. After the regular Sunday school period the chil-

dren gave their poems and sang their songs with interest and enthusiasm. The Latins memorize readily and enjoy speaking in public with many gestures and much feeling. Mother's Day here

Raises Turkeys For Missions

A woman living on a farm near Harrisonville, Missouri, raised a brood of turkeys last year for "missions only." When the turkeys were sold she gave \$36.60 to the missionary budget of her church, and the balance she sent to her old home church to apply on the fund to support their living link missionary.

Last Sunday we had such a happy day in the church. It was Pentecost Sunday, and the anniversary of the organization of our church here. We had the regular Sunday school and preaching service in the morning. Then we were photographed and had a church dinner. At four o'clock there was a baptismal service. Our faithful evangelist had brought in several for baptism, and altogether there were seven. Every time I witness such a scene baptism has a greater meaning for me.

ETTA NUNN.

San Luis Potosi, Mexico.

Missionary Illustrations for Uniform Sunday School Lessons

August 1: Deliverance at the Red Sea

Dan Crawford in one of his charming stories published in *Record of Christian Work*, tells how in Luanza a pontoon bridge was laid for him and his party of Christian soldiers by the "royal engineers of heaven." They were traveling through the rains. He feared, as he approached, that they would have to wade to reach the bridge, over the Mufufushi River, but when they came in sight the bridge had gone. Says Mr. Crawford:

"And must we sleep in the cheerless forest waiting for the subsiding stream? Not a bit of it! Here I narrate to you no 'tremendous stretcher,' but a holy history. For the angels of God are the royal engineers of heaven, and, they bridged the gulf before my eyes. And what do you think? The selfsame flood that destroyed the bridge is now swirling round the roots of a famous tree, a tree hundreds of years old growing on the bank. Many a flood had so attacked it in the past, but the river lost the battle year after year, and the great tree stood strong. * * * But the end of all things has come at last; the long-defeated river wins the day, and crash falls the giant tree right across the river, bridging it automatically as never engineer could dare to do. Can you blame us for raising our voices half an octave in a joyous cry of thanksgiving?"

August 8: The Giving of Manna

One snowy Saturday night, when our wood was very low, a poor child came to beg a little, as the baby was sick, and the father on a spree with all his wages. My mother hesitated at first. Very cold weather was upon us; a Sunday to be gotten through before more wood could be had, and we also had a baby. My father said, "Give half our stock and trust in Providence: the weather will moderate or wood will come." Mother answered in her cheery way, "Well, their need is greater than ours, and if our half gives out we can go to bed and tell stories." So a generous half went to the poor neighbor.

A little later, while the storm still raged, a knock came, and a farmer who usually supplied us appeared, saying anxiously, "I started for Boston with a load of wood, but it drifts so I want to go home. Wouldn't you like to have me leave it here? It would accommodate me and you needn't hurry about paying for it." We children were much impressed when father said, "Didn't I tell you wood would come if the weather didn't moderate?"

LOUISE M. ALCOTT, quoted by *Tarbell*.

August 15: Jethro's Wise Counsel

Standing amid the shadows of western civilization, India has seen a Figure

who has greatly attracted her. She has hesitated in regard to any allegiance to Him, for India has thought if she took one she would have to take both—Christ and western civilization went together. Now it is dawning upon the mind of India that she can have one without the other. That dawning revelation is of tremendous significance to them—and to us.

"Do you mean to say," said a Hindu lawyer in one of my meetings, "that you are not here to wipe out our civilization and replace it with your own? I have hated Christianity, but if Christianity is Christ, I do not see how we Indians can hate it." I could assure him that my message was that and only that.

A prominent lecturer, who has just returned from India, says that this discovery on the part of India "can be called nothing less than a discovery of the first magnitude."

E. STANLEY JONES, in *The Christ of the Indian Road*.

August 22: The Ten Commandments—Duties to God

Little So Paori, a Brazilian boy, had come in contact with Protestant missionaries. Near his home a beautiful new church had been erected, upon which all available money had been lavished, leaving nothing to provide for the purchase of an image of a patron saint. An orange grower offered a tree, and the local carpenter donated his skill to carve from it a statue of the Virgin. As the laden tree was felled So Paori and the other children scrambled for the oranges that were shaken down. Two weeks later the completed image

was carried with great ceremony to the church, blessed by the priest, and presented with many gifts and much homage. Only So Paori stood erect.

"So Paori, bend the knee," commanded the priest. So Paori shook his head. The priest repeated his command, his face becoming red with anger at the child's attitude.

"You won't, won't you? Well, why won't you?" he asked shaking the child rudely by the shoulders.

"I'll tell you why I won't, padre. I used to know that image when it was only an orange tree, and I'm not going to worship it as God now."

Selected.

August 29: Ten Commandments—Duties To Men

"You are angry," said a Negro fellow-traveler to Dan Crawford, at the end of a fifteen-mile trek in the tall grass of Central Africa. "Why do you say so?" "Because you are silent," was the reply. "Tell me more about it." "In our language," answered the black man, "we say that if a man is silent he is angry. This is why we know God is angry because he is silent." "God is silent!" The intrepid missionary was cut to the heart. He opened his pocket Testament and read to the man the first verse of the Epistle to the Hebrews. *Much more*, he went to work at translating the New Testament into the language of his Central African brother, and at building schoolhouses in which the people might be taught to read the word which God had spoken through Jesus Christ nearly two thousand years before. *God was not silent*, but the messengers to whom he had committed his Good News had been slow to tell it, as he had hidden them.—*From Vision and Power.*

LOUISE KELLY.

Indianapolis, Indiana.



Graduating class Evangelical Seminary, Rio Piedras, Porto Rico, C. Manly Morton, acting president, center front

The Evangelical Seminary at Rio Piedras, Porto Rico, had its commencement exercises in the early days of June. This last year Professor C. Manly Morton has carried the responsibilities of the president, Dr. McAllister, while he has been in the homeland, and reports indicate that he has done a splendid work.

There were nine fine young men in the graduating class, three of them from Venezuela. Seven different missions are represented.

The prospects are that next year there will be more young men than the seminary is yet prepared to take care of.

During the furlough of Mr. and Mrs. V. C. Carpenter, Professor Morton has been preaching for the church at Manati. He has recently given commencement addresses at the Presbyterian Girls' Training School at Mayaguez, and at the Baptist Girls' School at Rio Piedras.

An Adventure for God

By MRS. DAWSON DUGAN

THIRTY-FIVE years ago a young man and his bride, eager to make a contribution for Christianity, began a career of invaluable service. The adventures of that career took Mr. and Mrs. J. B. Lehman to the Southland with its sunshine and shadow, with its spirit of chivalry and its great unsolved race problem. There as the builders of Southern Christian Institute it has taken them into the hearts of all the people of the South.

As a lad trudging back and forth to a country school in the hills of Ohio, as an honor graduate of Tri-State Normal College, Angola, Indiana, as a fearless advocate of national prohibition when it was new and unpopular, and finally as president of Southern Christian Institute and secretary of all Negro work among the Disciples, one of Joel Baer Lehman's outstanding characteristics has been his intense sincerity. This sincerity, together with his keen interest in all of humanity's problems, has won for him a unique place in the hearts of all Southerners. To them he is a philosopher, adviser and friend. Religious and political leaders of both races come to him for counsel and advice. He has done much to influence legislation in Mississippi and a few of the best laws of the state owe their existence to him.

President Lehman is also a man of great vision and he dares to make his vision a reality. This has meant raising a school from a position of inferiority and contempt to one of usefulness and respect in its locality. It has meant traveling through the southern states and after winning over opposition establishing schools and churches for the Negro race. It has meant being misunderstood by both white and colored races. It has meant



"Long, long thoughts"

Mr. and Mrs. J. B. Lehman among the flowers at Southern Christian Institute.

years of hardship and grinding toil in which there has been much persecution. But just as it has meant all these things, it has also meant giving Jesus to a race of people and lifting them to higher standards of living and service.

One of the teachers at Southern Christian Institute once said that the

greatest thing about Mr. Lehman is Mrs. Lehman. Ethie Burlingame was a classmate of Mr. Lehman at Tri-State Normal College, Angola, Indiana, and as his bride came with him to Southern Christian Institute. She too has suffered persecution, but through her outstanding Christian character and kindness of manner she has made herself loved by both the black and white folk of the South.

Together with Mr. Lehman she has faced an angry mob. She has fought with him through epidemics such as the fatal yellow fever epidemic of 1897. She has served in every capacity at Southern Christian Institute from running the laundry to acting president. Quiet and unassuming she has great endurance and infinite patience, and is always persistent to the happy solution of any difficult problem or situation.

In addition to their work among the Negroes, President and Mrs. Lehman have given to the world for Christian service three children. Paul is a progressive young farmer living at Eureka, Illinois. Karle is an honor student at Transylvania College, Lexington, Kentucky. Lois is one of our missionaries in Akita, Japan.

What is the secret of such lives, which year after year have been devoted to service for the Master? President Lehman reveals it in his recent book, *The Spiritual Reconstruction of the World*. "Before any man or set of men can undertake and carry out any great program it must be rehearsed in devout prayer and earnest thought and study." So it is with President and Mrs. Lehman. They live close to God, and that communion is the paramount factor in their adventure which is a life of building a civilization for Christ.

TENNOJI kindergarten, Osaka, Japan, graduated thirty boys and girls in March who will enter government schools with the seed of Christianity planted in their hearts. I heard them repeat in concert Scripture quotations for fifteen minutes without pause. They sing and speak a little in English and know several Christian hymns in their own language. The head teacher told me that on January 1, last, she closed the entrance list for the April term of the kindergarten and from that time until the March graduation 120 applicants were turned away. The Tennoji kindergarten accommodates eighty-five children and we could have two more like it.

In connection with the kindergarten there is a mothers' meeting of sixty women, well organized. What could we not do if we but had an evangelistic missionary free from school routine, with a Japanese Christian helper, to visit in these homes and direct these women to the church!

Seed of Christianity Planted in Their Hearts

By LUELLA M. CREWDSON



Graduating class and teachers, Tennoji kindergarten, Osaka, Japan

Board of Education and Work of Our Colleges

Honorary degrees conferred at many colleges. Spokane receives valuable gift. President Lee to remain at Christian College. Lynchburg College nearing its goal

BECAUSE of distinguished service in the field of religion and education, Dr. O. E. Brown, dean of the Vanderbilt School of Religion, was given the honorary degree of L.L.D. by Culver-Stockton College, his Alma Mater, at the commencement May 25. Dr. Brown preached the baccalaureate sermon at Culver-Stockton this year.

Jennie Esther Mathers, an alumna of Hiram College, who received her M. D. degree from the medical department of the University of Louisville, Kentucky, last year, died in Louisville, April 21. While a student at Hiram Miss Mathers was awarded the Alethean Scholarship in 1923. She was a student volunteer for the foreign field.

Professor W. K. Woolery of Bethany College received the Ph. D. degree from John Hopkins University, Baltimore, June 8. The dissertation which he presented was on the subject of "The Relation of Thomas Jefferson to the American Foreign Policy, 1783-1793."

June 14, the large boulder located on the southside of the campus of Eureka College, Eureka, Illinois, which marks the site where Abraham Lincoln spoke in 1856, was dedicated under the auspices of the Illinois State Historical Society. This was one of the memorable events of commencement week.

At a recent meeting of the board of trustees of Butler College, Indianapolis, salary increases of professors were voted ranging from \$100 to \$300 a year. The advance was made possible by the success of the endowment campaign of the university.

C. W. Kessler of Colfax, Washington, presented to Spokane University recently a tract of three hundred and sixty acres of land in Spokane County between Medical Lake and Cheney. The net value of the gift to the institution is estimated at \$10,000. Mr. Kessler went to Washington from West Salem, Ohio, and became a member of the Christian Church eight years ago.

Jesse M. Bader, secretary of evangelism of the United Christian Missionary Society, delivered the annual commencement address at Missouri Christian College, Camden Point. There were sixteen graduates. Immediately following the commencement, work began on an additional wing to the present building. More students are expected this fall than ever before, as indicated by the advance enrollment. In ad-

dition to his work as president, Dr. G. H. Fern is also pastor of the local Christian church.

Dr. Gayle Scott, professor of biology, Texas Christian University, Fort Worth, has been elected to membership in the Paleontological Society of America. Following closely on this honor Professor Scott was made a Fellow in the American Association for the Advancement of Science. These honors were bestowed in recognition of his original contributions to science in his distinctive field of study and research.

One of the outstanding events of the college year at Wilson, North Carolina, was the debate between Atlantic Christian College and the University of Pittsburgh on the question, "Resolved: That the Government Should Own and Operate the Coal Mines." The decision was rendered in favor of the negative but both teams acquitted themselves in a commendable fashion.

James Brewer Weldon was formally inaugurated as president of Cotner College, Bethany, Nebraska, May 26. Addresses were delivered by E. F. Snavelly, president of the Cotner board of trustees and of the Board of Education of the Disciples of Christ, by Dr. H. H. Harmon and President Weldon. In the comparatively short time that he has been at the helm President Weldon has gotten a firm grip upon the affairs of Cotner and the confidence of her constituency. The outlook for the college for next year is very bright.

The following clear statement of aim is made by Dr. J. C. Todd, dean of the Indiana School of Religion, Bloomington, Indiana, as to the work of that institution: "Indiana School of Religion is an educational institution. The university and university students are its main purpose and interest. Its aim is to provide the same religious opportunities at a state university that the students would have in a church college. Chapel services, Biblical and religious courses, personal religious interest in students, campus religious activities, are provided in church colleges as part of the regular college life and curriculum. The School of Religion purposes the same religious opportunities as the state school. Our development must await adequate resources. Our program can be no longer than the vision and generosity of friends. Eventually adequate buildings and endowment must be provided."

President Edgar D. Lee of Christian College, Columbia, Missouri, has reconsidered his resignation announced sometime ago and will remain as the executive of that splendid college for women at an increased salary. The thoroughness and efficiency of President Lee's work as a teacher and administrator are highly appreciated by the patrons and friends of the institution.

Professor W. E. Powell of Phillips University, Enid, Oklahoma, who served last year as visiting professor of religious education at Yale University, will return to his work at Phillips next September. Having passed his preliminary examinations successfully for the Ph. D. degree, he will remain at Yale for the summer, working on his Doctor's thesis. Professor Powell served as chairman of the committee on findings at the conference of the teachers of religious education in our colleges, held in St. Louis this year.

Dr. Herbert P. Shaw, pastor of the West Side Christian Church, San Francisco, made a unique speech at the observance of the sixth annual Founders' Day celebration of California Christian College, Los Angeles. He took as his subject, "California Christian College," and emphasized the three words of the name. He said in part, "This is not a Southern California institution, but *California's*; it is distinctly a *Christian* institution, having a special task to perform in the educational world today; and it is a *college* having already, in six short years of existence, been accredited in many of the greatest universities of the country. More and more it is being realized that the student who is being educated in mind alone, omitting all heart education, does not have an education at all. It is the Christian college that must prepare men and women to become, not leaders alone, but leaders of leaders, and the far fields of the world call for such today."

Randolph College, Cisco, Texas, has called E. A. Powell, who received his M. A. degree at Phillips University this year, as a teacher for next year.

William Woods College, Fulton, Missouri, is, so far as is known to the writer, the only college among the Disciples that offers regular training in horseback riding as a part of its physical training courses. The college owns a sufficient number of Arabian horses to accommodate large groups of girls. Dr. E. R. Cockrell, president of the college, was a former rider of the

plains of Montana and Texas. One of the thrilling events of last year was a trip to the Ozarks by a group of horseback riders headed by President Cockrell.

The graduating class of Drake University, Des Moines, Iowa, numbered two hundred and eighty-eight this year. Fourteen states and one foreign country were represented in the group. Fifty-nine of the ninety-nine counties of Iowa had representation in the class. Dr. Charles S. Medbury preached the baccalaureate sermon and Dr. Alfred J. Pearson, absentee professor at Drake, and now serving as United States Minister to Finland, delivered the commencement address.

Encouraging results are attending the work of the Lynchburg endowment crusade, conducted by the endowment department of the Board of Education, H. H. Harmon, director, and E. L. Day, associate director. Over \$300,000 has already been pledged and a thorough cleanup will be made in a determined effort to reach the \$450,000 which was set as the goal of the crusade. The success of this endeavor will go far toward putting Lynchburg College upon firm financial foundation. Professor J. T. T. Hundley has done a monumental work for this institution.

Moved by financial considerations and with a view to the building of an adequate, comprehensive educational program for the Disciples of Christ of Kentucky, in keeping with the highest standards of American colleges, action was taken during the past year by the trustees of the College of the Bible and the curators of Transylvania College, resulting in the closer coordination of the objectives, administration, courses of study and faculties of Transylvania College and the College

of the Bible into one unified educational program. It is explained that the organization adopted is a functional organization whereby each college maintains its corporate identity, retains its own board, offers its own courses of study, administers its own funds and grants its degrees. The present working title, Transylvania College and the College of the Bible, will be continued. This agreement was reached by the unanimous action of the boards of the cooperating institutions.

At the annual commencement of Butler University, Indianapolis, the degree of Doctor of Laws was conferred upon Dr. Raphael Miller, Minister of Independence Boulevard Christian Church, Kansas City; Demarchus Brown, state librarian of Indiana, and Professor Gelson, head of the Latin department of Butler. The degree of Doctor of Science was conferred upon Professors Bruner and Elisha Johnson; the degree of Doctor of Divinity upon P. H. Welshimer, minister of the First Christian Church, Canton, Ohio. Dr. Welshimer preached the baccalaureate sermon and Dr. Miller delivered the annual commencement address. There were one hundred and eighty-eight graduates.

G. I. HOOVER.

Fernie, B. C. Canada.

Another Sign of the Times

THE London *Observer* recently remarked that it is a healthy sign that some of the most welcome preachers of today are laymen, and that there is much preaching out of church. We should not, the editor adds, be eager to listen to laymen if they were to enter upon the discussion of the details of

scientific theology, these being for experts. "But there are no experts for whom the religious life is reserved. It is a concern for every man; and since this is so, we listen gladly to those who in the business of life have found out some of the secrets of the spiritual life."

London is having a series of newspaper sermons which are of the nature of personal confessions, chapters in spiritual autobiography. For instance, Mr. James Douglas, editor of the *Sunday Express*, regards himself as qualified to write about religion, because all his life he has been tormented by it, haunted and hunted by it: "I have often striven with all my might to expell religion from my life," but in vain. He avers that it is more difficult for the ordinary man nowadays to practice the absence of God than the presence of God and testifies that outside the churches there is hardly a vestige left of the old forms of blatant and brazen atheism.

This experienced journalist finds that wheresoever there is a passionate appeal to the spiritual teaching of Jesus there is a popular response. He adds that the way of life that arouses hopes today is not found in any body of doctrine, but "in the mystical relation of our kinship with the Creator-Father of the universe. Only in the sayings of Jesus is the way of life made clear to the humblest mind." Mr. Douglas pays tribute to the open-minded, progressive theologians and preachers who seek to pour the new wine of the spirit into the old wine-skins of dogma and appeals for the prayers of all spiritually-minded Christians for the Archbishop of Canterbury in his endeavor to preserve the comprehensive tolerance of the church of England. This kind of writing by the editor of a secular newspaper in his own columns was unknown a generation ago. Truly it is a sign of the times.



They make the welkin ring

A group of members of the Women's Glee Club of Drake University, at Des Moines, Iowa. It is one of the largest women's glee clubs in the United States and, under the direction of Daisy Eleanor Binkley, of the conservatory of music, shown at the center of the first row, has achieved an enviable reputation.

Inasmuch as singing is a real asset in the matter of Christian service all of the 2,000 students enrolled at Drake University are urged to take a part in one or more college activities, with the result that singing in either the women's or men's glee clubs is considered an important honor for all students possessing sufficient ability to pass the tryout tests.



Station UCMS Broadcasting

THE building committee of the Cleveland Christian Home has made its final report which shows total disbursements of \$297,358.16 including the building, grading grounds, trees, walks, garage, fences, etc.

Floyd D. Shook who has served as chairman of the board of managers of the Home for the past six years and who served as chairman of the campaign and building committee for the new building, has resigned as chairman of the board of managers, but will continue to serve on the board. Mr. Shook has gone to Europe for a vacation. A. G. Webb, a prominent retired business man of Cleveland and an officer of the Euclid Avenue Christian Church, will succeed Mr. Shook.

Mrs. J. C. B. Stivers, who for the past eleven years has served as superintendent of the Cleveland Christian Home, has been granted a three-months' leave of absence on account of her own physical condition and the illness of her husband.

Ray E. Rice, missionary to India, now in the States, is confined to his home at Lincoln, Nebraska, on account of illness. Many will recall that the Rice family came to America last March that their little son, Thomas, might have a glass bead removed from his bronchial tube. Mr. Rice was in field work in Texas at the time of his attack and was compelled to cancel his appointments.

The total number of baptisms on the foreign mission fields served by the Disciples of Christ through the United Christian Missionary Society last year was 4,827 as compared with 4,050 the year before, or a gain of 18%. This substantial increase in baptisms shows the splendid progress that is being made in spite of anti-Christian agitation in many sections of the Orient.

So successful has been the reading contest this year promoted through the woman's missionary societies, it will be continued another year. New plans and new books will assure continued interest. One new and important feature is the special courses for the young people and for the boys and girls. *King's Builders*, *WORLD CALL* and missionary books are greatly in demand.

The Colorado Christian Home for children at Denver, Colorado, was dedicated on June 24. Hon. Rice W.

Means, United States Senator from Colorado, gave the principal address.

The Emily E. Flinn Home for the aged, maintained by the United Society, at Marion, Indiana, was considerably damaged by a cyclone on June 5. The roof and chimney were torn off, the porch was severed from the building, and the barn moved off of its foundation. None of the members of the Home were injured.

James H. McCallum of Nanking, China, baptized thirteen men and Mrs. McCallum baptized five women on the last Sunday in April, and there are more ready for baptism. The finishing touches are being put on the woman's building at South Gate where Miss Mary Kelly works.

Friends of Mrs. George E. Springer, who served as a missionary in India for some years and who has been taking a course in nursing in preparation for further service in that field, will regret to know that she was compelled to undergo a major operation the last of May. She is now recuperating in Kansas City.

Two of our missionaries have recently suffered a great loss in the death of their mothers, W. H. Erskine of Japan, and Dr. G. J. P. Barger of Africa.

Mr. and Mrs. Hubert Sarvis (Amy Jean Robison), who have recently returned to their post with the Y. M. C. A. in Osaka, Japan, from furlough in America, buried their newborn son soon after reaching that country. Both Mr. and Mrs. Sarvis are valuable helpers in Christy Institute. Friends there and here are sympathizing with them in this loss.

Headquarters group gave Alexander Paul an enthusiastic welcome home from his eight-months tour of Japan, China, Philippine Islands and India, as oriental secretary. From all these fields there come appreciative words concerning his helpfulness in the solution of their problems.

Dr. Jennie Fleming, Misses Olive Griffith and Anna Bender of India, and Miss Elma Ireland of Mexico, were welcome visitors at headquarters in June.

Misses Shizu and Hannah Kawai, daughters of Teizo Kawai, who has recently returned to Japan and who for a number of years worked among orientals on the Pacific Coast under the direction of the home department of the United Society, were callers at headquarters en route from William Woods College to Chautauqua, New York, where they will spend the summer.

A letter from Asuncion, Paraguay, indicates that the new school buildings are now progressing splendidly. Because of technical difficulties with the government and city officials, and labor and material problems which have arisen, the delay in construction of these buildings has been great. The walls of one of the buildings are up to the second story and the foundation for the other is complete. The missionaries are hoping that dedication may take place before the beginning of school next year. A small group of people from Ohio expect to visit Asuncion at the time of the dedication, one of the buildings being the gift of Ohio.

The sad news has come to the St. Louis office of the death of the baby of Mr. and Mrs. W. F. Learned, our missionaries in Africa.

The Missionary Quarterly, issued by the United Christian Missionary Society, and published by the Christian Board of Publication, contains missionary programs for use once a month among juniors, another series for intermediates and seniors or for general school assembly use, and a third for use among young people and adults. In addition to these features, the July, August, September issue contains three cuts of a small church plant toward which rural and town communities may work as an ideal. A set of slides on the current missionary theme "The Church and Rural Life" is also available through the United Christian Missionary Society. Suggested plans of missionary education in the Bible school together with a list of source materials arranged by departments is offered.

Mr. and Mrs. Tolbert Reavis of Buenos Aires, South America, who are at home on furlough, are not able to return to the field for the present on account of Mrs. Reavis' health and the problem of the education of their children. Mr. Reavis is finishing his work for a Ph. D. degree in the University of Indiana, and as soon as he has secured it will take up the work of teaching in the homeland.

Excellent reports are coming in from the young people's conferences all over the country. The Negro conference at Edwards, Mississippi, was an undoubted success, with forty-one Negro young people in attendance. This was the first standard conference for Negro young people ever held by any religious body. The only meeting of our people scheduled for many years in the state of New Hampshire, in which state we have no church, is the New England conference for young people which is being held July 19-25, at Winnepesaukee, New Hampshire.

Glimpses of the Religious World

THE death is announced from Greenock, Scotland, of Dan Crawford, noted missionary at the Luanza Mission, Belgian Congo. He died June 3 at Luanza. Mr. Crawford, who was a Scotchman, went into the Belgian Congo, South Africa, as a pioneer Christian missionary, and remained there for thirty years without coming back into civilization. His passing is a distinct loss to the mission forces.

A Universal Religious Peace Conference, to be held at Geneva, Switzerland, in 1930, will bring together, for the first time since the "Congress of Religions" was held in Chicago during the World's Fair, representatives of all the leading religions of the world. Unlike the World's Fair Congress, which was general in its nature, the conference of 1930 will center upon the topic of International Friendship and Prevention of War, through the churches.

In announcing the religions which will participate, Dr. Atkinson said that the next step will be the organization of an executive committee of 69 members, in which these religions will be represented as follows: Catholics 10, Protestants 10, Eastern Orthodox 5, Buddhists 4, Moslems 4, Jews 4, Hindus 4, Zoroasters 2, Confucians 2, Shintoists 2, Jains 1, Sikhs 1, Taoists 1.

As indicating the attitude of the people of Mexico toward the Y. M. C. A. a Mexican leader makes the following report: The Y. M. C. A. in Mexico City recently concluded a successful campaign to raise five hundred thousand pesos for a new building. The fund was oversubscribed, reaching a total of seven hundred and fifteen thousand pesos or three hundred and fifty-seven thousand, five hundred dollars, the President of the Republic making a large gift.

The Committee of Cooperation in Brazil has received a donation of a beautiful tract of 300 acres of land which will be known as "Garden City" and developed as a home for conferences and for Christian workers during rest periods. The committee has requested the Southern Presbyterian Board to allocate B. H. Hunnicutt for four months' service in preparing for the occupancy of the land.

The committee of literature of the Committee on Cooperation in Latin America is glad to announce the publication in Spanish by the Methodist Book Concern of Dr. Harry Fosdick's *Meaning of Prayer*. The translation and editing of the Spanish manuscript were provided by the literature committee. This is the third of the Fosdick series that the committee has made available in Spanish, the others being *The Manhood of the Master* and *The Meaning of Faith*.

A foreign missionary convention for men of the Protestant churches of the Mississippi Valley is being planned for by the various foreign mission boards. This is for the purpose of receiving first-hand information regarding the vital issues facing the churches in mission fields, focusing attention on the dangers arising from the fact that the work already undertaken is not being adequately maintained.

suggested, the plan, according to its promoters, has gained wide popularity.

One of the important questions to come before the "Continuation Committee" of the World Conference on Faith and Order when the committee meets at Berne, Switzerland, in August, will be the place to be assigned in the findings of the conference to statements drawn up by delegates representing single denominations. This question, according to an announcement by the Secretariat, has been brought up through a letter received from the Baptist World Alliance. J. H. Rushbrooke of London, secretary of the Baptist Alliance, Eastern Hemisphere, writes that the executive committee of this organization at its last meeting felt unable to recommend to the Baptist Unions and conventions of the world that they should participate in the World Conference on Faith and Order except under the condition that any statement that Baptist delegates might be impelled to draw up should have a definite place among any findings of the conference. Dr. Rushbrooke expresses the opinion that decisions taken by a majority, or any mere record of the "sense" of a conference, would involve unfairness to groups holding a distinctive position. It is expected that the Continuation Committee will take definite action in this matter at the Berne meeting.

Nearly \$10,000,000 was spent the past year by the four benevolence boards of the Presbyterian Church of the U. S. A. The statistics show these expenditures:

Board of Foreign Missions, \$4,773,952; Board of National Missions, \$3,622,550; Board of Christian Education, \$898,593, and Board of Ministerial Relief and Sustentation, \$533,130. The voluntary donations to the boards by living givers totaled \$8,657,840, an increase of \$473,312 over the preceding year.

Brigadier General Wylie, of the Union of South Africa, was a recent visitor to Canada and the United States. To a representative of *The Natal Advertiser* he said that "Prohibition in the United States is a pronounced success. In all the dozens of hotels I visited, I never saw anyone drinking liquor. In Indianapolis I was told that the effect had been to close the poorhouses. Where formerly it had been difficult to get men to work on Mondays, there is no trouble at all now. The effect on American industry has been tremendous. I do not think from all I saw and heard, and I made a point of chatting with people on this subject wherever I went, that there is the slightest likelihood of the United States ever repealing these prohibition laws."

The Winds

The North Wind sang of the mountains,
The West Wind sang of the grass,
The South Wind bringing the lilacs,
Sang of a sweet fair lass;
I hearkened their songs of rapture
And magical mystery,
Then the East Wind stole through the garden
Singing a song of the sea.

The North Wind sang of the mountains,
Heaped high with the drifting snow;
The West Wind sang of the prairies,
Where the great wide rivers flow;
The South Wind sang of the twilight,
Of laughter and warm red lips;
But the East Wind sang of my dreamings—
The East Wind sang of the ships.

The North Wind sang of the cedars,
The West Wind sang of the wheat,
The South Wind sang of a cottage
And the stumbling of baby feet,
But the East Wind sang of the waters,
The ships and the white gull's scream—
When the East Wind stole from my garden,
I followed—to find my dream!
EDGAR DANIEL KRAMER in *The New York Times*.

Thousands of dolls will be sent to Japan as ambassadors of good will and friendship by the American school children and young people to take part in the Japanese Festival of Dolls on March 3 under plans being launched by the Committee on World Friendship Among Children, instituted by the Commission on International Justice and Goodwill of the Federal Council of Churches. Though only recently

They Support an India Orphan

By MARJORIE McCRABB



Marjorie McCrabb,
president Keota,
Iowa, Christian
Endeavor Society

THE Christian Endeavor Society of the Christian Church, Keota, Iowa, has for a number of years supported a boy in the orphanage at Damoh, India. We kept one boy until he was able to support himself and then

that we are making it possible for a young boy in India to learn of Christ and that through him many others may hear the gospel story.

This year we had very little trouble in raising our fifty dollars and we are glad to report that it is all paid.

The last of October we had a Hal-lowe'en Social in the church basement to which everyone, both old and young, was invited. A small admission was

charged at the door which gave admittance to the main show, consisting of a varied program of songs, speeches and stunts. In addition to this there were side-shows with the Fortune Teller, House of Mystery, Den of Red Bats and everything in keeping with the season. And to be sure, there were refreshments of doughnuts and pumpkin pie. As a result of our evening of fun we realized a little over \$25, and so were able to make the first half of our payment.

In February it was decided to give a Christian Endeavor supper. Some of the mothers of the Endeavorers officiated in the kitchen while the younger Endeavorers waited tables and did the other little things connected with such an undertaking. This was a twenty-five cent meal to which the public was invited. It proved a great success and gave us the rest of our needed amount.

We are now looking forward to the new year and hoping that we may do just a little more "For Christ and the Church" than we ever have done before.

Dickinson being the only graduate of the class of 1860.

An interesting event of the commencement was the presentation of an open air theater by the classes of 1923 and 1926.

From Osaka, Japan

By Mrs. Virginia Stewart Erskine

Christy Institute rejoiced at the beginning of April in the return of Mr. and Mrs. Hubert Sarvis and Miss Jessie Edith Sarvis, all of whom it claims as its very own. Mr. Sarvis has taught in this school for six years, Mrs. Sarvis three.

Mr. Sarvis is now teaching four nights a week in the boys' department and Mrs. Sarvis three afternoons in the girls' department, besides their other hours given to directing students' activities. Mr. Sarvis teaches certain other hours in the government schools and finds ways of making Christian contacts with these students also.

There were two baptisms at Tennoji church on Easter Sunday, both from Christy Institute, one a girl from Miss Clawson's English Bible class and the other a young man from Mr. Erskine's Bible class which is conducted in Japanese.

K. C. Hendricks of Fukushima visited all the Osaka mission work the first week in April. It was a comfort to feel his interest in our perplexing unsolved problems as well as in our achievements.

Mr. Chiva, who was in Harunomachi, Sendai district for a number of years, came to Osaka early in April to become the pastor of the small church at Tamade. He was installed on April 11 at the evening service, all the missionaries of the station except one, and all the pastors of Osaka district being present.

The members of all the organizations which have centered in Miss Asbury's home have cooperated in finding a meeting place for the time Miss Asbury is in America on furlough. A new airy house was found of just the right size, with an earnest young Christian living there as caretaker, as well as Sunday school superintendent and teacher.

Mr. Crewdson for almost a week devoted the major portion of his time to assisting in the open air evangelistic services held in Gose through the Flower Festival season in April.

The nature-loving Japanese troop out into the open in throngs to see the cherry trees in bloom. Men, women and children of all ages and conditions go by trolley, train or boat to places of greater or less renown "to see the flowers."

To Mr. McCall of the Akita district first came the inspiration to undertake the Flower Festival evangelistic campaign.



Christian Endeavor Society, Christian Church, Keota, Iowa

Eureka's Sixty-Sixth Commencement

OF unusual interest to headquarters in St. Louis was the commencement of Eureka College this year. The president, Bert Wilson, went to that position from the promotional department of the United Christian Missionary Society, and his eldest daughter, Star, was one of the graduates, interest centering around her to an unusual degree on account of the announcement of her engagement to Ralph Rowland, who graduated this year from Cotner College.

Corinne Holloway, daughter of H. B. Holloway, was president of the class of 1926, and received the A. B. degree *cum laude*, as did Star Wilson.

Max Corey, son of S. J. Corey, who recently won honors in a national debating contest and received the Pi

Kappa Delta key from the National Forensic Society, was voted the most popular boy in his class and for all around efficiency in his college course was awarded a scholarship in Illinois State University for next year. He received the degree of B. S. *cum laude*.

The baccalaureate sermon was delivered by Stephen E. Fisher of Champaign, Illinois, and the ordination sermon by J. G. Waggoner of Canton, Illinois, a graduate of 1872, was especially fitting, since his grandson, John Garland Waggoner, Jr., was the only candidate for ordination to the Christian ministry.

The class of 1926, with forty-four graduates, has the honor of being the largest class in the sixty-six years of the history of Eureka. In the administration building hangs the first diploma to be issued by the college, Elijah

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Fifteen Years of Service

(Continued from page 23)

choicest young men and women to be equipped academically and spiritually for the greater world advance that lies ahead."

IN THE afternoon was held in the World Pavilion an Alumnae Recognition Service in honor of some thirty graduates and former students now in America on furlough. Addresses were given by alumni on the contribution of the College of Missions to their respective fields. Thomas N. Hill, of Jubbulpore, spoke for India; Samuel S. McWilliams of Buenos Aires, for Argentina; Professor E. R. Moon of the College of Missions, for the Congo; Mrs. Margaret Harmon Bro of Luchowfu, for China and Mr. Toyozo W. Nakarai of Tokyo, for Japan. Each speaker emphasized the advantage and urged the necessity of special preparation for missionaries. The missionary enterprise is a many-sided task and those who undertake it must be trained to turn to best account every talent, capacity and acquirement which they possess. The obligation of excellence rests upon their every word, work and action, since all is done out of love for God and in devotion to the highest welfare of the people to whom they go as exponents of Jesus Christ.

The addresses pictured the environment in which missionary work is carried on, strange languages, customs and religious ceremonies, and there seemed to be no break in the continuity of thought when a procession of students in Indian dress, each carrying a garland of beautiful roses, moved slowly down the walk to the side entrance of the Taj Mahal. They marched through the Taj and down its wide, white steps over to the platform where the returned missionaries were seated. With graceful gesture each pilgrim encircled his flowers around the neck of a missionary—a token of respect, love and honor.

The Filipino group in gala dress appeared singing the National Hymn. They brought a beautiful carved tray of roses to present to those who had brought life and light of the gospel to them.

The Japanese brought no gifts in their hands, but with reverent and stately bow greeted each missionary.

The Africans came rushing joyously down the road. The eager expression on each face bore testimony to the truth of the statement made by their chief, as he fondly clasped in his hands the first translation of the New Testament into his own language, saying, "We are now a people for we have a book."

The Latin American, a cultured gentleman, faultlessly dressed, led his group unhurriedly along the highway up to the Pavilion where he made an address in Spanish to the missionaries, expressing the deep appreciation of his people for the evangelical message of

Jesus Christ. His presentation was an Argentine flag and a Paraguayan *bombilla* which were carried by a small boy in the procession.

Then came the Chinese in beautiful gowns resplendent with colorful and golden embroideries and bearing a large, bright, scarlet banner whose honorific characters of rich black velvet stood out in clear relief, proclaiming to all the honor of the Chinese community for the work of missions.

Immediately behind the Chinese came the Tibetans, one bearing on outstretched arms a *khata* which was presented in deep gratitude for those who had climbed the steep ascents to "the roof of the world" to bring Jesus Christ to them.

AT four o'clock the ivy procession composed of faculty, graduates and students started on its march around the college singing *Lead on, O King Eternal*. At the appointed place, the students formed the ivy circle. Miss Edna Lick gave the charge from the senior class to Miss Alice Clark as representative of the juniors, presenting her with the copper chain to which the outgoing class had just added the fifteenth link. Professor A. R. Miles, of the Latin American department, spoke the final message of faculty to students. Mr. Huber, representing the seniors, and Miss Drees, the juniors, planted the ivy with appropriate ceremony and speeches. The ivy circle was broken by President Paul and the students who had been one group during the year, now became separate groups ready for China, Latin America, Africa, India and the Philippine Islands. The College of Missions Hymn was sung by all, and prayer, led by Dr. Joseph Armistead, pastor of the Downey Avenue Christian church, brought to a close the fifteenth annual commencement of the College of Missions.

ON the day before Commencement, the College of Missions was visited by members of the executive committee and the foreign department of the United Christian Missionary Society to interview the candidates.

In the evening at Graham Chapel was held the ordination and appointment service. President Paul was in charge of the meeting. C. M. Yocum, secretary of the foreign department, addressed the class on behalf of the society. V. C. Carpenter, of Porto Rico, led in the invocation prayer which was followed by Miss Helen Payne's wonderful rendering of the hymn, *I Shall Not Pass This Way Again*.

The ordination address, delivered by C. E. Lemmon of St. Louis, is regarded as one of the finest presentations of the principles and problems of missionary service that has ever been given to a graduating class and it constituted a striking prelude to Dr. Inman's commencement address the following day.

Young People Plan Conference



Left to right: Max Wilcockson, Anna Clarke, Myron Hopper, Mossie Allman, James Wyker, Roy G. Ross, O. T. Anderson, Bernice Andrews, Cynthia Pearl Maus, R. M. Hopkins and J. J. Walker

ON MAY 31 our young people's superintendents, Miss Cynthia Pearl Maus, Miss Anna Clarke and Roy G. Ross, with O. T. Anderson of the *Front Rank*, and R. M. Hopkins, met in Memphis, Tennessee, a group of young people to talk over the proposed young people's conference to be held at the time of the Memphis International Convention.

The group included Miss Mossie Allman and James Wyker of Lexington, Kentucky, Miss Bernice Andrews of St. Louis, Myron Hopper of Indianapolis, and Max Wilcockson, of Enid, Oklahoma.

These young people are outstanding leaders in the various activities among our young people, such as the circles, Christian endeavor societies, Bible

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schools, summer conferences, and student groups. R. Bates Brown, an outstanding young man of Memphis, and J. J. Walker, one of our pastors in Memphis, also by invitation met with the group. Plans were formulated for the holding of a young people's conference on November 11-14, under the supervision of our young people's superintendents that will enable the young people of our churches to participate in a representative conference of a high order and, through the conference, to have part in the convention program as well. These plans were submitted to and approved by the international convention committee at their meeting on June 22.

Farewell!

By Rose T. Armbruster



Rose T. Armbruster

AFTER three years spent in the homeland comes the great joy of turning again to Japan, my second home.

The past twenty months spent in field work have been such happy ones. Everywhere in conventions, national or state, district or county, have I been given such cordial welcome, meeting old friends and making new ones, that I go back feeling I am leaving behind me a host of Disciples of Christ who are praying for the kingdom in Japan and who are interested in seeing that America and Japan will work together to promote its progress.

So many hearts and homes from California to New York, from Minnesota to Florida, opened their doors to welcome and shelter me, I long to send to each one a personal message, thanking all for the gracious hospitality accorded me. Always will the memory bring cheer to my heart. May those who assured me of their prayers be faithful in this fellowship that my days in Japan be not unfruitful for the Master.

United Christian Missionary Society Directory Home Institutions

Homes for Children

Child Saving Institute, 42nd & Jackson, Omaha, Neb.
Christian Orphans' Home, 2951 N. Euclid Ave., St. Louis, Mo.
Cleveland Christian Home, 11401 Lorain Ave., Cleveland, O.
Colorado Christian Home, 29th Street & Tennyson Ave., Denver, Colo.
Juliette Fowler Home, 200 Fulton Street, Dallas, Tex.
Southern Christian Home, 176 Cleburne Ave., Atlanta, Ga.

Homes for Aged

California Christian Home (Massie Home), Signal Hill, Long Beach, Cal.
Christian Old People's Home, 873 Grove St., Jacksonville, Ill.
Emily E. Flinn Home, 615 West 12th St., Marion, Ind.
Florida Christian Home, Murray Hill, Jacksonville, Fla.
Northwestern Christian Home, Walla Walla, Wash.
Sarah Harwood Hall, Junius Heights, Dallas, Tex.

Mountain Schools

Hazel Green Academy, Hazel Green, Ky.
Livingston Academy, Livingston, Tenn.

Negro Schools

Central Christian Institute, Huber's Station, Shepherdsville, Ky., R. R. No. 2.
Jarvis Christian Institution, Hawkins, Tex.
Piedmont Christian Institute, Martinsville, Va.
Southern Christian Institute, Edwards, Miss.

Other Institutions

Broadway Christian Church and Community House, Broadway & Engel, Cleveland.
Brotherhood House, 1080 W. 14th St., Chicago, Ill.
Disciples Community House, 147 Second Ave., New York, N. Y.
Flanner House (Negro), 806 N. West St., Indianapolis, Ind.
Japanese Christian Institute, 936 Wall St., Los Angeles, Cal.
Mexican Christian Institute, 1000 S. San Jacinto St., San Antonio, Tex.
Valparaiso Christian Hospital, Valparaiso, Ind.
Yakima Indian Christian Mission, White Swan, Wash.

Pronunciation of Foreign Words

ă is to be pronounced as ä in hăt.

ă as ä in ärm.

ai as ai in kaiser.

au as au in kraut.

bh as bh in clubhouse.

dh as dh in roadhouse.

ě as ě in mět.

ē as ē in thēy.

ē as ē in hēr.

gh as gh in doghouse.

h is always sounded, even when final.

ī as ī in pīn.

ī as ī in machīne.

kh as kh in buckhouse.

mp as mp in damper.

ō as ō in tōne.

ō as ō in tōn.

ts as ts in catsup.

ű as ű in бүт.

û as û in fûll.

ü as ü in rüde.

In accenting Tibetan, Chinese and Japanese words, each syllable must be treated as a separate word.

Africa

Ikoto- Īkō tō

Lotumbe-Lō tūm be

Mbelo-M-bē-lō

Mondombe-Mōn dōm be

Mufufushi-Mū-fū-shi

Khama-Kā mā

Bulawayo-Bū lā wā yō

Shoshone-Shō shōne

Sekhome-Sēk hō me

Bantu-Bān tū

Bogura-Bō gū rā

Lobengula-Lō bēn gū la

Matebeles-Mā tē bē les

India

Anugraha-An u grā hā

bai-bā-i

bail gari-bāl gā ri

Bareli-Bā rē li

bhajans-bā jāns

Bilaspur-Bīl-ās pūr

Bina-Bī nā

Budhiya-Būd hī yā

Damoh-Dū mōh

Deoghur-Dē ō gūr

Dulari-Dū lā ri

Fosterpur-Fōs ter pūr

Harda-Hūr dā

Jhansi-Jān sī

Jubbulpore-Jūb būl pōre

Kulpahar-Kūl-pā-hār'

MANDOHA

Mandoha-Mān dō hā

Patwari-Pāt wā ri

Pendra-Pēn dra

Rampur-Rām pūr

Pendradhi-Pēn drū dī

Rath-Rāth

sari-sā ri

Shah-Shāh

Japan

Akita-U'kī tā

Chiba-Chī bā

Gose-Gōse

Harunomachi-Hā run ō mā che

Kato-Kā tō

Osaka-Ō sā ka

Tamade-Tā mā de

Tennoji-Tēn nō jī

Sen dai-Sēn dai

Latin America

Manati-Mān a ti

Mayaguez-Mī yā gues

Rio Piedras-Rī ō Pī ē'drās

San Luis Potosi-Sān Lū is Pō tō sī

Philippine Islands

Ariston Rivera-Arīs tōn Rī vī ra

Jorge Bocobo-Hōr gē Bō cō bō

Pasuquin-Pās ū quīn'

Tibet

Chengtū-Chēng tū

Lee Gway Gwang-Lī Gwēy Gwāng

June Financial Activities

Of the Church Erection Department

LOANS PROMISED:

Globe, Arizona, First Church	\$ 1,500.00
Alamosa, Colorado	1,250.00
Coeur d'Alene, Idaho First Church	8,000.00
Rupert, Idaho	3,000.00
Bellmont, Illinois	5,000.00
Minneapolis, Minn., Audubon Park Church	4,500.00
Brooklyn, N. Y., Ridgewood Hgts. Church	20,000.00
Wallowa, Oregon	1,800.00
Brumson, South Carolina	1,500.00
Waco, Texas, Clay St. Colored Church	500.00
Covington, Virginia	8,000.00

LOANS MADE:

Charlottetown, P. E. I.

Canada	\$ 6,000.00
Aberdeen, Mississippi	8,000.00
Liberal, Missouri	1,200.00
Lyons, Ohio,	5,000.00
Klamath Falls, Oregon	18,000.00
Perryton, Texas	5,000.00

LOANS RETURNED IN FULL:

Woodward, Oklahoma	\$ 7,500.00
Goose Creek, Texas	1,500.00
Dufur, Oregon	1,000.00
Baltimore, Md., Wilhelm Park Church	9,000.00
McLean, Illinois	2,000.00
Tulsa, Oklahoma, 2nd Church, Col'd.	400.00
Portland, Oregon, Montavilla Church	1,500.00
Tuscaloosa, Alabama	900.00
El Centro, Calif.	4,000.00

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Receipts for Twelve Months Ending June 30, 1926

United Christian Missionary Society

	General Fund	Increase	Special Funds	Increase
Churches	\$ 474,757.51	\$49,955.51*	\$ 72,050.40	\$ 64,659.41*
Sunday Schools.....	447,411.91	7,387.18*	8,799.70	14,097.52*
Christian Endeavor	21,065.12	2,830.12	192.25	1,736.55*
Woman's Missionary Society	526,060.83	22,854.66	7,768.39	379,733.45*
Circle	39,368.83	538.11*	743.00	19,755.28*
Triangles	5,193.98	.....	37.60	37.60
Children's Organizations	12,627.38	752.69*	26.71	8,707.85*
Individuals	49,808.19	2,111.17*	57,296.20	30,609.47*
Bequests	9,861.66	5,061.33	6,040.00	12,546.16*
Interest (U.C.M.S.)	34,908.51	14,177.25	34,458.25	8,466.49
Interest (Old Soc.)	55,498.03	1,352.92	.....	.....
Foreign Field Reports .....	.....	.....	317,757.56	25,423.00
Receipts from Old Societies	33,159.05	16,840.95*	105,474.72	19,414.48*
Home Missions Institutions .....	.....	.....	110,676.96	6,640.19
Benevolent Inst.....	49,152.09	14,162.27	23,319.45	3,504.07*
Annuities .....	.....	.....	101,448.32	21,488.22*
WORLD CALL Sub. and Adv.....	.....	.....	65,007.94	7,811.11*
King's Builders.....	.....	.....	5,565.08	725.73*
Literature .....	.....	.....	41,018.42	10,738.19
Miscellaneous	35,640.35	3,133.52*	52,423.77	31,335.02*
	\$1,794,513.44	\$20,280.58*	\$1,010,104.72	\$564,818.85*

Board of Education

Churches	\$ 123,560.70	\$13,290.26*	\$ 575.70	\$ 4,056.76*
Sunday Schools.....	1,159.82	813.16	65.00	63.30*
Individuals	7,078.15	4,992.18*	1,500.00	11.35*
Colleges	9,400.06	1,432.76*	.....	.....
Endowment Cru-sades	7,963.20	7,963.20	.....	.....
Miscellaneous	1,307.35	3,018.82*	.....	.....
	\$ 150,469.28	\$13,957.66*	\$ 2,140.70	\$ 4,004.51*

Association for the Promotion of Christian Unity

Churches	\$ 5,449.81	\$ 731.09*
Individuals	2,817.50	875.75*
Literature	302.34	222.74*
Interest	29.38	10.16
	\$ 8,599.03	\$ 1,819.42*

*Decrease

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The Missionary Register

Missionaries Arriving on Furlough

Miss Ruth G. Griesemer, India, May 23, 1926.
Mr. and Mrs. Joseph B. Hunter, Japan, June 18, 1926.
Miss Jessie J. Asbury, Japan, June 18, 1926.
Mr. and Mrs. Ray L. Six, China, June 17, 1926.
Miss Mary Campbell, India, June 27, 1926.
Miss Annie V. Mullin, India, June 27, 1926.
Mr. and Mrs. G. W. Sarvis, China, July 14, 1926.

Missionaries Going to Field

Mr. and Mrs. Rex Hopper, July 3, 1926, New York City, South America, on S. S. "Western World," Munson Line.
Mr. and Mrs. H. C. Hobgood, July 17, 1926, New York City, Africa, on S. S. "Pennland," Red Star Line.

Births

Daughter to Mr. and Mrs. H. Gray Russell, Mondombe, Africa, May 21, 1926.
Daughter to Mr. and Mrs. Church H. Smiley, Jubbulpore, C. P. India, June 16, 1926.

Deaths

Willard, Jr., 11-months-old son of Mr. and Mrs. W. F. Learned, Bolenge, Africa, June 17, 1926.

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The Last Page

WRITING from the steamer Luenho on the Yangtse River, W. R. Warren sends us this bit of China: "I have had to interrupt my writing a dozen times to 'looken see.' The river is alive with all sorts of craft, the shores teem with Chinese life and the landscape changes every minute. A while ago we met a string of fifteen Japanese torpedo boat destroyers followed by a light cruiser that was mothering the flock. Dr. Paul Stevenson, who is with us, remarked, 'Think of any foreign power sending such a squadron up the Mississippi to St. Louis.'"

C. E. Silcox, in a recent number of *The World's Youth*, describes the answers received from 637 Japanese boys (most of them in other than mission schools) to questions put before them in connection with the preparations for the International Y. M. C. A. Conference at Helsingfors:

"One boy described the difference between a Christian and non-Christian country in this way: the civilization of Christian countries was, he said, materialistic, but that of non-Christian countries was spiritual. Another said that the thought of non-Christian countries was deep; that of Christian countries was superficial. Two boys seemed to think that the main difference was that Christian countries were strong while non-Christian countries were weak, but others found a greater sympathy in Christian countries and a greater selfishness in non-Christian countries."

The parish priest of Austerlitz

Climbed up in a high church steeple,
To be near to God that he might hand
God's word unto the people.

And in sermon script he daily wrote

What he thought was sent from
heaven,
And he dropped it down on the people's
heads

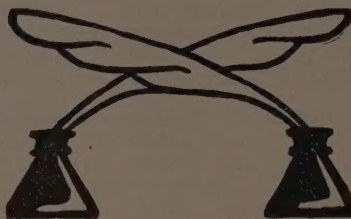
Two times each day in seven.

In his time God said: "Come down and die,"

And he cried from out his steeple:
"Where art thou, Lord?" and the Lord
replied:

"Down here among the people."

Ex-Senator Chauncey M. Depew celebrated his ninety-second birthday on April 22, and when asked by a newspaper reporter as to his religious belief, he said: "As far as religious ideas are concerned, I am orthodox. I absolutely believe in God, and a part of that belief is that there is a loving Father. Again and again during my life I have had evidence of a supreme power, and I cannot fail to acknowledge it on all occasions."



In Keystone, Nebraska, cooperation and religious tolerance are receiving a thorough test in a little church where both Roman Catholics and Protestants worship. In one end of the edifice is the Roman Catholic altar. Opposite is the pulpit for Protestant services. Seats are arranged like those of a railroad coach, so that the backs face either end of the building. Reversal of the benches thus changes the church from one denomination to the other as desired. The church seats about seventy-five persons.

A bookseller telegraphed to Philadelphia for a copy of *Seekers After God*, by F. W. Farrar, and received the following reply: "No seekers after God in Philadelphia or New York. Try Boston."

My heart, it ran away from me,

One witching, cloudless day—
Went skipping o'er the hills and leas
Made sweet and green by May.

"Come back," I sternly called to it;

"There's work that we must do.
Your place is at this desk with me"—
My heart just answered, "Pooh!"

And dancing, laughing, on it went,

To splash across a brook,
And swing from fair orchard boughs—
At work it would not look.

The boss, he promptly fired poor me.

Oh, great was my dismay!
"Your heart's not with your work," said
he.

Naught could I find to say.

But to the country I, forthwith,

My heart did follow fast.
"Now here's a pretty mess," I cried.
"When this mad spree is past.

"How shall we pay for room and meat?"

'Tis sad beyond all words."

But, oh! that errant heart of mine

Was singing with the birds.
GREGORY DAWSON in *New York Times*.

Gilbert K. Chesterton has said that conventional people no longer regard churchgoing as a necessary convention. He says: "The people who go to church are more and more people who have some real reason for doing so. This is what the newspapers mean by the empty churches. . . . The emptiness of the churches means that the empty-

headed people have left them. . . . The Christian Scientist will be a Christian Scientist; she will not be merely a churchgoer. Churchgoers are really rather rare nowadays. . . . I am not sure it is not a good thing for the church."

Otto H. Kahn, banker, in a "message to young business men," delivered recently before the Harvard Business School Club, outlined ten precepts of success. Mr. Kahn, who has been closely connected with the affairs of Wall Street for thirty years, stressed the importance of doing seemingly trivial tasks as carefully as more important ones and advised against skepticism, mistrust and suspicion.

Mr. Kahn's ten tenets, in part, are as follows:

First—Eliminate from your vocabulary the word "perfunctory." Every task is a test. However trivial it be, your manner of performing it will testify in some way for or against you.

Second—Remember that the most serviceable of all assets is reputation.

Third—Think! Quite apart from the requirements of your regular work, practice your mental "daily dozen."

Fourth—Go for a ride on the horse of your imagination from time to time. But remember it's a high strung animal and needs keeping under careful control.

Fifth—Keep a sharp lookout for opportunities, recognize them and seize them boldly when they come within your reach. But do not think every chance means an opportunity.

Sixth—Be neighborly, be a good sport. Don't think you can lift yourself up by downing others.

Seventh—Work hard. Presumably you have ideals; keep them. Don't become cynical. Don't scoff. Don't lose faith.

Eighth—Take an interest and a due share in public affairs. Business cannot prosper unless the ship of state is run on a steady keel and steered with competence.

Ninth—Meet your fellow men with confidence, unless you have reason to suspect.

Tenth—If the so-called capitalistic system is to be continued, as I believe it will and should, it is particularly incumbent upon those whom it places in positions of business leadership to exercise self-restraint and consideration for others. Be patient, courteous, helpful, conciliatory. Avoid ostentation. Abhor purse-pride and arrogance.

The story is told of a missionary secretary, whose name in all kindness we must omit, who was negotiating for some time with a church who wanted him for an evening's lecture. Finally the pastor wrote: "We have decided to have a baked bean supper instead."

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For further information, write

Promotional Division

United Christian Missionary Society

425 De Baliviere Avenue

St. Louis, Mo.

WINDOWS



"Pencils of Pale Light"

I HAVE seen stained glass windows;
By day they are colorless, leaden, outside the
cathedral,
But within is a glory of light;
I have passed the cathedral by night
When a myriad candles were lit
For some solemn celebration;
Then glory shone out, and I marveled,
Praising God for beauty.

My soul is a rose window;
The form is fixed and the glasses are colored and placed:
Blue for the breath of the sky and for morning,
Gold for the glint of the sun and for song,
Cloud-white and moon-white and foam-white,
Silver of rain and of wind,
Amber for gladness and laughter,
Crimson for life,
Purple for sorrow and midnight,
Forgiveness in lilac and rose,
And green for peace.

All day long the sun shines bright through my window,
Painting broad bands of color across the floor;
All day long I enjoy the warmth and the play of light.
But the sun sets;
Violet-black shadows possess my cathedral;
It is time to light the tapers of service—
Tall, white candles perfumed for my sorrow,
And lit with the flame of the all-colored sun.

Gloom surrounds me;
My tapers are dim;
Shadows enfold me.
Candle-light is only captured rays of sun,
And I have failed to gather them while it shone.
I am alone with the night.

Do my candles shine for the people beyond the walls?
Is my rose window outlined against the sky?
I can see only patterns in stone,
But the colors are there;
Do they see them outside?
My windows shine only as bright
As the tapers shine brightly for me;
And shadows press close.

Clarissa Bucklin, in The Woman's Press.
